

# The Churchman.

SATURDAY, JUNE 28, 1879.

THE defect in the method of holding church property is attracting increased attention. The Bishop of California, in his recent convention address, alluded very forcibly to the subject, and pointed out that among the many ways suggested to remedy the evil, that of making the diocese an incorporation, depositing the title of church property in that as trustee, and making it the custodian of trust-funds seems the most promising. At the recent council in Minnesota, too, a resolution was passed appointing a committee of inquiry to look into the same subject, and to report to the next council the present condition of canonical and civil legislation in regard to the tenure of church property, and the practicability and advisability of incorporating the diocese as trustee. The Bishop of Central New York, also, congratulated his diocese on the frequency with which parishes are transferring the titles to their property into the hands of the incorporated trustees.

## COMMEMORATED SAINTS.

Two minor festivals, occurring within the period of less than a week, suggest some thoughts in regard to the special meaning which is placed by the Church on these red-letter days of the calendar.

One of the saints, whose memory is thus distinguished, is Saint John the Baptist, while the other is Saint Peter, the reputed Primate of the Apostolic College. What, however, is the estimation in which they are held? Why does the Church set apart every year two days which are specially consecrated to their memory? These questions are not inopportune with reference to the revival of doctrines which recent events have brought into special prominence.

Let us see how the Church answers them. She contemplates beyond a pre-venture the observance of these saints' days—as of all other holy days in her calendar—by special public services, and as a part of these, when it may be had, the administration of the Holy Communion.

But now with what view is this commemoration observed? Is it with the idea of rendering, year by year, a special service on behalf of the soul of the departed saint with whose memory it is associated? Or is there connected with it any thought of imploring his interposition on behalf of his children in Christ who are yet struggling with "the world, the flesh, and the devil"? Surely, if a trace of these doctrines could be found anywhere in the teaching of the Church, we should most naturally look for it in the collects or gospels and epistles for the

days with which the names of saints are connected. Yet how entirely free from any such trace do we find them! Thus the collect for the festival of St. John Baptist, after calling attention to the providence manifested in his wonderful birth and mission, prays simply for grace to be given those by whom it is offered. So, too, that which is used on St. Peter's day commends his example to all bishops and pastors, and to the people committed to their charge, that the former may diligently preach the holy Word of God, and that the latter may obediently follow the same.

But in neither the one nor the other is there even the suspicion of a thought that the service is offered in any way on behalf of the soul of the departed saint, nor that his good offices are invoked on behalf of his children who are yet struggling in the Church militant on earth; and what is not to be found in the collects—which are ever the key-notes to the services for the day—is equally absent from the gospels and epistles and other lessons from Holy Scripture.

What, then, is the clear thought and purpose of the Church with reference to these days, on which the memories of departed saints are thus solemnly recalled to our minds? Why, plainly, it is simply this, that in thus keeping them continually before us we are both honoring the memories of those who were greatly distinguished by our Blessed Lord's special favor, and holding them up as glorious examples which all should strive to follow. Well indeed if their intercession can accomplish aught for us who are yet struggling on in this world of trial. But, if such be the case, we may rest well assured that it needs no prayers of ours to secure it; and it seems like placing a dishonor on the only mediation of our Blessed Advocate to seek it even indirectly.

## LONG ISLAND CATHEDRAL AND ITS SCHOOLS.

It will be seen that the corner-stone laying at Garden City on Wednesday last was a very significant and impressive occasion. What occurred there on that day is destined to produce a profound influence. It was the second step in unfolding the cathedral scheme inaugurated two years ago. The first step was strictly ecclesiastical, and gave visible form and expression to the churchly spirit which will pervade every branch and aspect of the vast and many-sided plan.

It is just beginning to dawn upon the public mind how grand and comprehensive that plan is. That it has attracted, comparatively, so little attention and excited no more pronounced and

outspoken admiration, especially among Churchmen, can be accounted for only on the supposition that either they do not believe or do not understand what they hear. But now the work has reached a point in its development which will leave both incredulity and ignorance without excuse. It is safe to say that nothing in the history of the Church in this country has been attempted which approaches it in all the elements and conditions of a great and permanent foundation for all kinds of work, ecclesiastical, educational, missionary, and charitable, which the Church is appointed to do in this and every age. Never before in our day have the will and the means to lay such a foundation been so combined in one person. It really seems now that God has raised up one who will advance the Church's ability, in at least one diocese, to a vastly higher plane of achievement than has ever yet been attained among us.

All honor and praise to the munificent foundress of so vast and admirable a scheme for the glory of Christ and the welfare of humanity. To what nobler ends could wealth be devoted, or the declining years of any servant of God be consecrated?

It is not strange that the occasion on Wednesday last should have drawn together more than one hundred of the clergy and some five thousand of the laity, or that the ceremonies should have been so impressive and even majestic, or that they should have excited so much enthusiasm. The whole Diocese of Long Island, from bishop to humblest layman, was deeply moved by the gravity of the transaction. The bishop's address turned upon thoughts and aims, and was couched in language which justify us in saying that it spoke not only for himself and his diocese, but for the American Church and for American Christianity. He dwelt upon the sore want of the time, and upon the only way to meet it, in words which will find an echo in the great majority of pious and thoughtful minds throughout the land. We hope that they will be read and pondered and laid to heart wherever the press shall carry them.

The trustful patience and quiet energy with which the work goes on from step to step in Garden City befit the magnitude of the scheme. It is implied in everything one sees there that in the directing minds there is a total absence of our characteristic American haste and impatience. The plan is to be developed gradually, one thing at a time, and with the increasing wisdom and care of a constantly ripening experience. Whether it take five, or ten, or twenty, or fifty years to consummate the great purpose, it matters not; for the assurance has been given, it is believed on the best authority, that ar-



rangements have been made which provide against all contingencies in this or in the next generation.

There can be no question, either, that the permanent endowment of every department of the work will be so ample as to enable the cathedral chapter to command the best talents and acquirements for every kind of service. It is certainly most improbable that the mind which designs and the wealth which builds such stupendous and diversified machinery should turn it over to the future without adequate motive power to run it under all circumstances and amid all vicissitudes. Not only the cathedral itself, but each institution affiliated with it, must have its own endowment in order to guarantee its perpetuity. But all this is too obvious to require any discussion, and too necessary to allow of a doubt that it will be fully provided for.

It has been feared by some that the Church would be embarrassed in accepting, and fettered in the administration of, this great trust by the imposition of terms and conditions with which it could not consistently comply. But this fear must henceforth be considered as groundless in view of the language employed by the Bishop of Long Island in laying the corner-stone of the cathedral two years ago, and that of the cathedral school of St. Paul last week. The form used, with the consent of the parties in interest, was most explicit and emphatic; and it must be regarded as of the nature of a solemn covenant between them. We quote the words because of their great significance under the circumstances. The stone having been lowered to its proper place, the bishop struck it three times with his hammer, made upon it the sign of the cross, and said:

"I, Abram Newkirk Littlejohn, Doctor of Divinity, by Divine permission Bishop of the Diocese of Long Island, do lay this corner-stone of an edifice to be erected to the memory of Alexander T. Stewart, and to be known by the name and title of the Cathedral School of St. Paul of the Diocese of Long Island, and to be administered agreeably to the principles of the Protestant Episcopal Church in the United States of America in its doctrines, ministry, liturgy, rites, and usages; that here true faith, the fear of God, and brotherly love may dwell, and that this place may be set apart for the instruction of the young, and for the honor of the name of our Lord Jesus Christ, to all generations for evermore."

This fixes and determines the distinctive character of the school; though, as ought to be the case, its doors will be open to all properly qualified applicants, irrespective of creed.

It is well that the Bishop of Long Island alluded so warmly and so positively to the aims and motives of the administrator of the Stewart estate in

connection with this remarkable enterprise. There are always those who will criticise unfavorably whatever may be done by one clothed with so much power and wielding such vast resources. The envious, the jealous, the malicious, the sceptical will all have their word of suspicion and doubt. Many such words have been uttered, and it is a satisfaction to know that the bishop was able to use the language he did in declaring them unfounded and unjust. It is so easy to soil and drag down a good and disinterested act, by imputing to it a selfish motive, that it is not strange that some should see, in all the vast expenditure at Garden City, only a studied and masterly plan for using the Church to advance to fivefold its present value the thousands of acres which surround it. That such an increase may be the result in the near or distant future is not improbable; but that it is the controlling motive with those who have designed so magnificent a scheme of Christian beneficence is an imputation which, with the bishop, we utterly discredit as a thing born of ignorance, not to say slanderous, tongues. *Pro Christo et Ecclesia et Literis Humanis* is not a sentiment which a narrow or a mean and selfish soul would care to engrave upon the work of its hands. If there be any speculation or adventure in it, God grant that more may be raised up to engage in like enterprise, and to reap the harvest which shall follow such planting.

### THE PARISH CLERGY AND THE CURE OF SOULS.

#### VI.

#### Inevitable Consequences.

Before passing on to consider what remedies can be hopefully applied to the evils of which the diagnosis has thus been attempted, let us frankly look at the consequences of these evils.

When two principles, mutually antagonistic, are brought into intimate and yet unnatural relations as both parts of one system, one must, and sooner or later will, wholly prevail over the other, and either cast it out, or bring it into subservient harmony with itself. The question, therefore, is simply *which* of the two principles thus brought into collision by the Church shall thus prevail? For either the Church's conception of the ministry will vindicate itself, break up the money power in the Church, and restore the parish clergy to their true position as "ministers of Christ and stewards of the mysteries of God," or the present parish system will eventually establish its complete supremacy, the clergy of the Church will sink to the level of the mere hired and paid creatures of a social and secular conventionality, and they who ask a higher and holier service will seek it elsewhere. There will be roads open for all such in more than one direction, quite parallel to that by which Newman left us.

In *theory*, as we have seen, it is the parish which has conformed itself to the Church's principles. In *fact*, this parish system is dominant, and is impressing its own secular

characteristics upon the ministry and, indeed, upon the whole life of the Church; and the clergy who ingenuously take the Church literally at her word, and who attempt to act strictly and conscientiously in accordance with her principles, with the bishop's charge, and with their own ordination vows, and with an eye single to the ends and purposes for which alone the ministry of Christ was instituted—such clergy will, "in a vast majority of the parishes of the Church in this country," find themselves hopelessly at issue with the conditions under which they must exercise their ministry, and with the eventual alternative of conforming themselves to those conditions or of giving place to those who will.

There are those, of course, as already pointed out, whose private means, or exceptional relations with their parishes, constitute them a class apart from the majority of their brethren. There are regions and parishes—even dioceses—where these evils do not exist, or where they happily exist only *in posse*. Leaving these out of consideration, it is not difficult to see what must be the results upon the ministry where this antagonism fairly develops itself. For what churchly place is there, in such a secularized parish system, for the humble, uncontentious, and spiritually-minded pastor, careful in study, quick and tender in sympathy, unwearied in toil, faithful in admonition, patient under wrong, living, not for himself, but for those who are entrusted to his shepherding? What place, under such a plutocracy, for the resolutely conscientious teacher and leader, prompt at *self-sacrifice*, indeed, but ready to abate or sacrifice not one iota of that which is Christ's, nor to subordinate to worldly selfishness the spiritual interests of the humblest of those for whose souls he is set to watch? Such were once accounted among the noblest types of the Christian minister; such will now ever have the grateful devotion of their people; but for such there is, under our present system, ever less and less place—ever less and less "demand" in the Church.

The material from which such ministers *might* be made is, indeed, still ordained to the diaconate. But as our young deacons go on to the presbyterate and advance to maturer years, is this system one which naturally tends to arouse in them the holiest enthusiasm, to develop the highest class of abilities, to call out the noblest energies? No; it is one in every way calculated to substitute personal interest for the love of Christ as the constraining motive of their preaching and their work; to deaden all pure and sacred enthusiasm; to repress every prompting to unselfish, self-sacrificing toil and effort; to divest the thoughts from heaven to earth; to dishearten and degrade them in their own eyes; to make far-sighted wisdom useless, and a holy statesmanship impossible; in a word, in proportion to their dependence, to crush out all the Christian manliness in them, and to turn them into timid time-servers, adroit courtiers, patient drudges, or the broken-hearted victims of a system to which the Church has betrayed them in their unsuspecting trust and helplessness. And since they see that as good men and true, in all personal godliness and self-devotion, as are in the ministry have been and are every year thrust aside as "unsuccessful," what wonder that some are at last tempted or forced—if not by their own needs, at least by those of their wives and children—to accept the situation, "to study the temper of those whom they serve," that they may the better



secure their own interests; to make the ministry a mere means of livelihood, and to get what they can of place, of money, or of influence out of the trade of purveying to the intellectual self-satisfaction and pharisaic worldliness of the times. The wonder is that this is not far more frequently the case. There will, indeed, be no "Heber or Selwyn, Gray or Patterson," produced by such a system. Who shall severely reproach such men if they are secularized? The outside world, perhaps, which is not responsible; and Romanists and Methodists, who are more self-consistent.

God be praised for "the parishioner of wealth and worldly influence," who reverences this dependence of his pastor, and jealously guards his power to speak and act with the freedom of a minister of Christ indeed. God be praised for the Christian minister whose own private means saves him from this sore temptation. And God be praised for His grace, which is made perfect in human weakness, and which enables so many, however stammeringly, still to speak God's truth; however falteringly, still to struggle on; however erringly, yet, with singleness of purpose and of heart, and having "always printed in their remembrance how great a treasure is committed to their charge," "through good report and through evil report," to labor on in their ministry, "as unto the Lord and not unto man."

So much for the results of our parish system upon the clergy themselves. What of the laity? What of the "every creature" to whom they are sent? The ministry are for the Church, and not the Church for the ministry; and if this state of things were for "the glory of God and the edification of His people," the clergy, seeing this, might, "the Lord being their helper," have grace "to take it joyfully."

But does any one believe that it is either for the glory of God or for the spiritual edification of men? Does any one think that a discouraged, cowed, and dependent ministry will furnish strong and faithful leaders in the Church's warfare against sin, and human misery, and wrong, and "spiritual wickedness"—should it be there—"in high places"? Or that a self-seeking, secularized, popularity-hunting ministry will make fit instruments for the Spirit in bringing forth the fruits of holiness in the character and lives of God's people?

The clergy, who are themselves secularized by this personal subjection to the masters whom the power of money sets over them, will in turn secularize the people of their charge.

They who still faithfully endeavor to be true shepherds of Christ's flock will, indeed, while they are permitted to do so, build up the spiritual character at once of the parish and of its members; and the true shepherd will never fail of the affection and moral support of the larger portion—certainly of that portion of his flock whose relations with him are spiritual. But what security have the faithful laity—especially those of moderate means and those in the humbler walks of life, whose souls are just as precious in God's sight as that of the millionaire, and who are quite as likely to be earnest co-workers with their pastor in all godly Church activities and charities—what security have these that the most devoted pastor will be suffered to continue with them? It depends upon them as little as upon him. The very probabilities are against them.

For the rector and his monied parishioners have, more commonly than not, been brought

together with irreconcilable conceptions of their mutual relations, with diverse and inconsistent aims, and often unconscious of the fact of this divergence, and therefore with abundant materials and occasions for misunderstandings—and that, too, in matters on which one or both feel strongly—and with absolute power on the one side and utter helplessness on the other. Add that both clergy and the best of leading laymen are men of human infirmities, and the serious probability of trouble follows as a matter of course. It may be either the one or the other that is first in fault: it matters not which—the result must be the same.

The beginning of parish strife is, indeed, like the letting out of water; and the spirit which is often stirred up in such a struggle, and the conduct into which even Christian men and women are sometimes betrayed, would be incredible were it not with so many a wretched experience. The rector is, of course, forced to resign; a more or less important number of parishioners leave the church, and many of those who remain are embittered against each other; the parish is divided into angry factions, the quarrel is the scandal of the neighborhood, and divisions and the seeds of trouble are accumulated for the future; while the vestry look out for a new rector, and—*da capo*.

Let us look now outside the parishes.

Both the number and the average quality of candidates for orders, so we are told, have greatly fallen off. Our young men of culture and of high-toned character do not come forward as once they did; and Christian parents, certainly the clergy themselves, are not often disposed to dedicate their own sons to the ministry. The class of young men of whom the Church has most need, and for whom our bishops are calling so loudly, are profiting by the experience of their pastors and other clergy; and the assertion is not made without data, that young men such as no society could furnish, and who had been looking forward to such a future, have given up that purpose, because they "could not enter the ministry of the Episcopal Church without *renouncing their manliness*." The Church will do well to ponder seriously how far the evils now under consideration furnish, the cause, direct or indirect, of the difficulty in obtaining a due supply of a future clergy, for there are calm judges among us who consider the very existence of a faithful ministry in our Church thus imperilled.

Let but the godly laity realize that this is their cause and that of their children. Let but the Church make it possible for all her sons to fulfil their ministry in the spirit and for the purposes of their ordination; let her but give them the power and opportunities and the security in their work, which should be correlatives of responsibility, and there will then be no need of special societies for the increase of the ministry, for then Church parents will rejoice to give their sons to so exalted a service, and the sons of the clergy will ask no dearer boon than to tread in their fathers' steps. The finest intellects and the noblest hearts among the sons of the Church will press forward to a ministry than which earth could offer none more worthy of all the genius and of every power that man could bring to it.

Again, the safety of our Church is in the well-adjusted balance of a mutually independent episcopate, presbyterate, and laity. The episcopate is a life office, and the Church has

been careful to see that it is dependent upon herself only for support. The perfect independence of the laity is, of course, in no danger. But that of the presbyterate, as an order of the ministry, is seriously threatened; and if the money power dominant in the parishes can both choose the lay deputies to our conventions, and also determine what clergymen shall and who shall not, as rectors, exercise the clerical franchise in the synod of the diocese, to whom shall be given and from whom shall be taken away the right to share in the choice of his bishop and in the legislation of the Church by which he is governed, then the balance of power between the three orders is already potentially destroyed, and the government of the Church, as well as of the parish, will gradually become a mere representative plutocracy.

And what must we expect them to think and say who look on from without at the growth of worldliness and the frequency of unchristian strife in our parishes? "A city that is set on a hill cannot be hid." When messengers come out of the midst of a godless world to ask the Church if her's be the Divine power "which should come," or whether they must look for another, are many of our parishes in a position to bid them return and tell what things they have heard and seen? If this unending and widespread antagonism between the unquestionable duties of the parish clergy and the equally unquestionable personal rights of those who wield the money power be in so many of our parishes the cause of "hatred, variance, emulation, wrath, and strife," how will the report bear the test of the apostle's declaration that "the fruits of the Spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance"? A distinguished scientist and an interested student of the religion of the times said lately that the Church was losing the moral leadership of the community, for its own standard of Christian morality was beginning to sink below the point to which she had, by her indirect and diffused influence, raised that of the world around her. It was a severe judgment; but the Church cannot afford to permit such things to be even thought by observant men of intellectual mark.

Our bishops and our laity—the godly laity—must look to this; and until this evil is arrested let not our bishops marvel at the spread of a secular spirit in the Church. As our parish system is sowing, that must it also reap. The teachers will be such as they who control our parishes select and set up to teach, or, too often, such as they tempt or force them to become; and what the teachers are, such will the teaching be. If the waters be sometimes bitter, the remedy lies in their hands who have control of the fountains. If the parish clergy are to contend manfully against "the world, the flesh, and the devil," wherever they are to be found, if need be even in the front pews of their own parish churches, they must be able to contend as Christ's freemen.

Such, in the conviction of the writer, is the state, and such the serious perils, to which the Church has been brought by that subordination of her own principles and purposes to that rule of the money power over the work of the clergy and over the spiritual interests of her laity which the present parish system makes unavoidable. If there be aught untrue or even exaggerated in what has thus been written, with many prayers for teaching



and for guidance, may God forgive it. So far as this analysis be true, may He accompany it with His blessing, while we turn to consider the subject of the practical remedies.  
W. C. L.

### CO-OPERATION: A STEP TOWARD UTOPIA.\*

Sir Thomas More's "Utopia" is doubtless the model of much of modern communism, yet it existed in both theory and practice long before his time. "Utopia" itself is very much an imitation of Plato's "Republic." While the Essenes and Therapeutae practised a sort of communism before and at the time of Christ, so the first Christian Church at Jerusalem made no distinction of property.

The popular idea of the communist of today—that he is a criminal or a vagabond, or both combined—is not the correct one; at least it is not true of the leading spirits of the movement.

The leaders of communistic and socialistic movements, especially in the Old World, have been for the most part men of earnest thought, of pure motive, and devoted purpose.

Robert Owen, for example, its great advocate at the beginning of the present century, expended £60,000, equal to nearly \$300,000, of his private property in promoting communistic schemes.

In France it has found defenders in such men as Saint Simon, Fourier, Proudhon, Louis Blanc, and Cabet.

In Russia some of the wealthiest and proudest families are members of the propagandists or nihilists, without doubt an offshoot of the Commune of Paris.

A community of property is the one distinctive feature or starting point for all the varied forms of communism. On other points there is a wide diversity of theory and practice.

Some preserve the institution of marriage, others abolish it. In some experimental communes the laws limiting and regulating individual liberty are so strict that no member is allowed to appropriate to himself a single hour without making known his purpose and whereabouts to the proper authorities.

The propagandists, on the other hand, go to the other extreme. One hundred and fifty of these, of both sexes, were arrested and tried in Moscow, in 1877, for crimes against the government; and the trial developed a widely-spread organization under this name, the members of which, as fast as they were enrolled, bound themselves to give all their property into the common fund, and to devote themselves to the making of new converts to the doctrines of the Propaganda. These doctrines were as follows: Everything was to be broken down; there was to be no individual property, no religion, no government, no laws, and no class distinction of any sort; everybody was to return to the condition of Adam and Eve in all respects except the matter of clothing. All starting even, all were to work and contribute to the common fund.

So far as can be learned these are the doctrines of the nihilists of to-day.

But the community of goods (the germ of communism itself) is, after all, the rock on which it has split.

Reason and experience both demonstrate that no State founded upon such a principle can long exist.

Every experiment shows that a large pro-

portion of the members of such a community are striving to exist without labor.

As the Corn Law rhyme well expresses it: "What is a communist? One who has yearnings For equal division of unequal earnings; Idler, or bungler, or both, he is willing To fork out his penny and pocket your shilling."

The communistic societies of any prominence now existing in the United States are the Shakers, the Rappists, the Zoarites, the Eben-ezers, or Amana Communists, the Bethel Commune, the Oneida Perfectionists, the Icarians, and the Aurora Commune. These comprise but eight societies or distinct organizations; but with all their branches comprise seventy-two communes—the Shakers having fifty-eight, the Amana seven. The oldest commune has had an existence of about eighty-five years; the youngest of about twenty-six years. There have been forty-seven failures.

All these societies are based upon a religious thought or theory, and have been fairly successful financially.

Nordhoff, in noticing the influences of communal life, says: "In the first place, all the successful communes are composed of what are customarily called 'common people.'"

"You look in vain for highly educated, refined, cultivated, or elegant men or women. They profess no exalted views of humanity or destiny; they are not enthusiasts: they are utilitarian. Some do not even like flowers; some reject instrumental music. They build solidly, often of stone, but they care nothing for architectural effects. Art is not known among them. Mere beauty and grace are undervalued, even despised. All these experiments have been made upon a limited scale, and whatever success has attended them, financially or otherwise, has been, no doubt, in consequence of the religious elements upon which they are based, and the great care exercised in the selection and admission of members."

But the popular idea of the communist has resulted not so much from observing the operations of these small, and for the most part inoffensive, religious communities, as from the demonstrations of those with larger ambitions who would grasp and wield the powers of State, or rather who would destroy all government, all property, level all class distinctions, and make of all nations one vast commune. As witness the recent movements of the nihilists in Russia, which have so alarmed not only that despotic empire, but all Europe, creating even a greater terror than the black plague itself.

The overthrow of the Commune of Paris and the recent action of Bismarck toward the German socialists have brought crowds of these men to our shores. The majority of them are from the worst and lowest stratum of society—criminals and vagrants. It is almost a libel to call them communists, for they are without settled convictions, and are eager for revolution only because they have everything to gain and nothing to lose by change.

The first national convention of these socialists in this country was held in Philadelphia in July, 1876, and lasted several days. About three fourths of the members of this convention were Germans.

In December, 1877, the year of the great labor strike, another congress was held at Newark, N. J., and a party inaugurated under the name of the Socialistic Labor Party of the United States. There are in this country twenty-seven journals devoted to the interests

of this party and the interests of socialism generally. But I have already occupied more time than I intended in this brief general review of socialism. The subject is a fruitful and suggestive one. The history of any one of the many experiments made in this direction would form the topic of an interesting paper.

My purpose is to speak more particularly of a principle which has grown out of socialism, and which has proved of incalculable benefit to the workingman—a principle which is the true solution of the labor question—the principle of *co-operation*—or the united action of labor and capital for a common purpose.

And first, what is the labor question? It is not, as the would-be communist seems to imagine, how man shall live without labor. Not only would this be in opposition to the fiat of the Almighty, "In the sweat of thy brow shalt thou eat bread," but it would be contrary to the very constitution and nature of man. Labor is man's highest happiness. It is in itself a pleasure. And it is not only a pleasure, but a necessity. Man must work, or cease to be in every sense a man. His faculties, like the sword of the warrior, can only be kept bright by constant use. He must work or rust.

But the trouble is, there is such a thing as too excessive and constant use, which wears and hacks and bends. And so of labor: while the want of it makes of the communist the well-fed animal, the sleek, stalled ox, excessive toil transforms him into a drudge.

If labor be a duty, a law of our being, recreation is no less so. The one is the complement of the other. Great and constant tension of either body or mind must be followed by corresponding relaxation, or unstrung nerves and a morbid brain will certainly ensue.

To the mere drudge, whose only waking hours are hours of toil, it matters not whether this beautiful earth be clothed in green or draped in universal drab.

Talk to him of the incense of flowers, the gorgeous hues of sunset, the laughter of the ocean wave, the varied beauties of cloud and sky and landscape, and you talk in an unknown tongue. Life has no poetry for him—it is all prose, and dull at that. His mind is occupied with the problem of human existence: "What shall I eat and drink, and wherewithal be clothed?" His highest ambition is food and rest—his pleasures alimentary.

But give that man time and opportunity for self-improvement, pour in upon him the light of science and education, and he awakens at once to a new life and new aspirations. The germs of all the nobler faculties are there, and education is the wand which unlocks the doors of their prison-house. His avocation now has for him a new interest; enthusiasm succeeds his former listlessness; he is ambitious now to apply the newly-acquired principles of science to his own particular art or trade, that he may make of himself a better workman and command better pay.

Many place great faith, or claim to place great faith, in legislation as an aid to labor; but legislation, without a direct and unconstitutional interference with the rights of property, can accomplish but little—the logical sequence of an eight-hour law is communism itself.

No doubt legislation can accomplish much for labor indirectly by putting restraints upon capital, abolishing great monopolies, and aid-

\* A paper read before the Guild of All Saints' Parish, Worcester, by Henry L. Parker, Esq.



ing the formation of industrial associations, but beyond this it is powerless.

The point to be gained, then, is, how shall labor be more evenly distributed? How shall each man be enabled to raise himself from drudgery, and command, to a greater or less extent, his own labor and time, and thus afford himself the opportunity for self-improvement? How shall speculators and middlemen, parasites on the community, drones in the hive, be made to work—to contribute something to the common weal?

Not that any occupation is without more or less drudgery. However congenial one's art, trade, or calling may be, there are hours when to every man it becomes a weariness to the flesh, when he envies some other one his vocation in life, who perhaps at the same moment is envying him his own. It is through the operation of this motive power of our existence that the man of competence longs for wealth, and the man of wealth, however rich, still longs for something more.

"However full with something more  
We fain the bag would cram,  
We fish above our crowded net  
For fish that never swam."

Still, it is this restless activity of spirit which is really the source of all enterprise. If all men were so constituted as to be always satisfied with whatever their condition might happen to be, however poor, low, shiftless, or degraded, with neither the hope, nor aspiration for anything higher, then farewell to any hope of further advancement in art, science, or civilization.

(To be continued.)

#### LETTER FROM ENGLAND.

MAY 31st, 1879.

The date of this letter is so far convenient, and the two pieces of news which must necessarily form the subject of it are both so recent, that you can have no previous notice of them except by telegraph.

Only last night came out the judgment of the Court of Appeal in the case of the Bishop of Oxford; and as there has been no time yet for its proper discussion in our papers, I must make the best of the bare facts. It has, as I recently hinted must be the case, judging by the remarks of the judges, been given in favor of the bishop. The reading of "It shall be lawful," put forward by the lord chief justice at the Queen's Bench, seems to have been too technical, and has not been sustained. It certainly was very difficult to understand how words, *prima facie* permissive, could be compulsory, unless by some special clause or uninterrupted interpretation. The lord chief justice professed to have discovered the latter; but as it seemed, when we read Mr. Bowen's careful array of previous authority, that the judge, great as he is, had by no means made out his point, it is not surprising that the three fresh judges should, on appeal, pronounce against their distinguished brother. They say that the compulsory character of the words has not been and cannot be made out; thus endorsing the Bishop of Oxford's telling pamphlet, "May or Must." There remains, however, a further appeal to the House of Lords, which is to take place; so that we are not yet at the end of a great scandal.

It is worthy of note that the senior judge, while admitting the bishop's "discretion," condemns his use of it as "most erroneous," and would himself have refused costs on the ground that "one appellant had broken the law, and the other afforded him impunity in doing so"; and he added that "there was no question of religion or ritualism before the court; it was the same as if it were a question of brawling in church; but it had been admitted that Mr. Carter had long permitted, and was still knowingly and willingly permitting, six several breaches of the law of the land, acts for which he might be indicted and punished; and he could not understand how Mr. Carter had persuaded himself to receive the wages of the State when he persisted in doing

that which is contrary to law; and he had equal difficulty in seeing how it had seemed right to the bishop not to bring Mr. Carter to justice." The other two judges, however, decided that the bishop and Mr. Carter should be allowed one set of costs.

The consequences of the decision were plainly indicated by the judge; but that could not interfere with the law of the land. "The laity would be left at the mercy of the clergy." It will now be no longer a national Church, but a set of diocesan churches. Each bishop will permit just what he pleases. In the Diocese of Oxford full-blown ritualism is triumphant; in others, this thing; in another, that. Some remedy will have to be found, and that at once—perhaps a summary repeal of the clause in the public worship regulation act, which at present gives the bishop a discretion, and has thus forced the upholders of Church law to try what can be done by an action under the old Church discipline act.

This fresh proof of the confusion in which our ecclesiastical affairs have fallen gives additional interest to a correspondence, published in the last *Guardian*, between Sir George Prevost, Mr. Beresford Hope, and the Bishop of Gloucester and Bristol. The former refers to Mr. Hope's experience of parliament the question whether it would be safe for Convocation to bring forward the changes which it is prepared to recommend on the Ornaments Rubric, considering the chance that parliament, to whom they must be submitted, might so alter their whole character as to make the proposal mischievous, and then it could not be retracted. Mr. Hope strongly urges the imminence of this danger, and recommends Convocation to use the "courageous prudence" of "dropping the question while it is still its own." The Bishop of Gloucester and Bristol, being also applied to, says that Convocation has spent ten years over the rubrics, which were handed over to them to report upon under an act of parliament, and "either this year or early in next year they will probably frame and send in to the crown a report of their recommendations." Whether this is done, it will be wholly in the hands of "the responsible advisers of the crown" to take, or not to take, further action in parliament. Convocation has only to report. The *Guardian* suggests that Lord Beaconsfield may lose patience after a seige as long as that of Troy, and cut the knot by issuing a royal commission. This I take leave to doubt. It is far too delicate a question for an expiring parliament, and a ministry looking forward to another close at hand. But we shall be able to judge better when the present appeal to the House of Lords gives finality to the whole question. It will then be brought home to every one that no further delay is practicable.

The other piece of news is now three days old. The government has, not at all too soon, decided to send out the inevitable Sir Garnet Wolseley (who had already come home on leave from Cyprus) to supersede Sir Bartle Frere, and to take command over Lord Chelmsford and Sir Henry Bulwer in the eastern provinces of South Africa. Independently of the obvious reason that we cannot afford this enormous expense and cost of life without some better and quicker return than we have yet had, to-day's papers show that there has been a most distressing difference of opinion between Sir Henry Bulwer, as Governor of Natal, and Lord Chelmsford, the commander-in-chief, on the subject of employing the native levies in our colony. Lord Chelmsford, having no civil command, was not in a position to insist on strict military command over these people, and such evident disaster has ensued in consequence that it is difficult to see how Sir Henry Bulwer could be retained in his government; but the ministry have magnanimously resolved to condone all errors, and take the step of keeping everybody in their places, only reducing them to subjection under Wolseley, and removing Frere to the western provinces; and we may hope the former has the necessary skill to make everything work harmoniously. He is certainly a most remarkable man. All the newspapers descend upon his past services, and he gives one the idea, after reading them, of being one of the old type of officers, naval and military, who built up the British empire. He always succeeds; he combines daring and prudence, right ends and right means; wounds and fatigue only excite him to fresh action; one hears of no mistakes; he gets on with everybody. This is the sort of stuff of which

Marlborough and Wellington were made. If he rides us through this as he did through the Ashantee war, he will certainly deserve a seat in the House of Lords, and may become as great as they were, for he is still young, and we may yet have a great war. Sir Bartle Frere continues to write despatches which are out of keeping with the national feeling about this Zulu war; but I suspect it will turn out that he is not far wrong. At any rate, the ministry are wise to try a fresh hand, and let this too independent proconsul keep to his work in Cape Town. It must be admitted that the nation is greatly relieved by the news. The funds are almost at par. Peace, by the by, is definitely concluded with Afghanistan.

#### LETTER FROM GERMANY.

STUTTGART, May 25th, 1879.

Being on my way from Geneva to Stuttgart, I stopped at Berne and visited Bishop Herzog. From him I learned that matters were in a somewhat different shape in the more rural districts and cities in Switzerland from what they are in Geneva. In Geneva, as the leading priest informed me, reformed Catholicism owed more to the "hatred of Rome than to the fear of God." But in Berne, the Bernese Jura, and the east the work had little help from negative antagonisms, the cause having failed to gain the election of its priests in several instances, because the indifferentists would not vote. Outside of Geneva the populations influenced by the Catholic Church are not so cultivated, and the dangers to Roman Catholicism which arise from cultivation are, consequently, not so much felt. Christian Catholicism is in good shape there. Of the cities, it has entire possession of Berne and Zurich. The number of Roman or Swiss Catholics is not very large in Berne—there are, say, a couple of thousand. They had sufficient influence, however, to collect funds and erect a fine stone Gothic church in the year 1864.

The sources from which the money was drawn can hardly be considered to have been Bernese. It is even possible, but not probable, that some portions of it came from France and Germany. At all events, after 1871 the congregation went over in the bulk to the cause of conservative reform, and the large and costly building is now fully in the hands of Bishop Herzog.

The same thing took place at Zurich. The congregation went over in the bulk, and called my distinguished friend, Prof. Micheli. Also in Luzern (Lucerne) the cause bids fair to predominate. Bishop Herzog is only waiting till he can be sure of the proper man; then he will institute a parish. In the meanwhile, there is some prospect of his acquiring one, at least, of the large churches there.

Those of your readers who remember the venerable cathedral in that city, with its deep and soft-toned bells and remarkable organ, will judge what acquisition such a building would be to the national Church. There is also a very imposing edifice there, bearing the name, I believe, of St. Francis Xavier. Either one or the other would be an imposing token of progress. I have not been so impressed in Germany as I have been in Switzerland with the rare value of the opportunity presented in the reformed Catholic movement. Very many persons who would scout the idea of becoming Protestants have made known their adhesion to restored Catholicism, their religious position being precisely that of some of our ripest and most judicious lay Churchmen.

In Germany it is at times painfully apparent that the movement is in some places merely a name. But when one sees in the papers in Berne and Geneva Church services advertised as "Catholic services" at such an hour, and "Roman Catholic" at such another; and when one sees the only Catholic church building in one city and three of the chief ones in another in the hands of the nationals; and, further, when one makes the acquaintance of a man so admirably adapted for the episcopate as Bishop Herzog, it is not possible to resist the impression that this is, and is recognized to be, real (restored) Catholicism, not disguised and struggling Protestantism, new-born and independent; and one is proportionately animated with hopeful anticipations. But the cause is still in a great minority when the whole Catholic population is considered. There are only about sixty priests, with about the same number of parishes.



One of the most interesting departments of the Swiss (restored) Catholic Church is that existing in the Bernese Jura.

The Swiss government, say five years ago, passed a law making the installation of the priesthood dependent upon a previous election by the people. Against this the Roman Catholic party, under the advice and direction of the pope, protested, and refused to take part in the elections. The consequence was that some twenty parishes elected reformed Catholic priests, their opponents heaping the wildest anathemas upon them and their religious teachers.

In the case of some fifteen elections in the Bernese Jura and some six in Geneva, the protest amounted to a shrewd claim of persecution. The elections would have been lost, and so the elections were declared iniquitous. Leo XIII. has more astutely ordered that the elections should be contested in future, that is, wherever there is a chance of their being gained for his party. Now, wherever there is this chance of gaining them, the same priests who have harangued upon the ungodliness of the procedure will as beisterously harangue in its favor. There will be some ten national Catholics ousted, so Bishop Herzog thinks, at the next election, which, however, will only take place at the end of two years. In Geneva the policy of abstention will still be adhered to by the Romanists; for there they have no prospect of any majority whatsoever. But in five parishes in the Jura they will elect ultramontanes. And this, with the establishment of, say, perhaps, five other services, will leave ten clergy to be provided for. As to the Canton of Geneva and the question of the separation of Church and State there, Bishop Herzog differs in opinion from my friend Mons. Dardenne, who, as I wrote you, thinks it possible, if not probable, that Church and State may be separated in that canton within two years.

Bishop Herzog notices that the liberal party are in the majority in the State council having jurisdiction over the matter, and the liberal party are never in favor of disestablishment.

The liberal party among the Protestants represent the rationalists. Rationalism has little cause for vehement appeal to the passions of communities. But no cause can live without endowment that does not contain such an element, and does not appeal to some form of enthusiasm. The day may come when broad Churchmen may lift up the trumpet call, regarding themselves as the only saviours of religion. But until they throw off the indifference of mere negative criticism they have no chance at all except with the few who are the cultivated. Therefore the broad Church resists disendowment; and they being in the majority, disendowment, thinks the bishop, will not come, for the question will be decided in the State council, a body composed of delegates of every form of religion. In case that separation does not come, all the reformed Catholic priests who shall be re-elected will be provided for. But what of the five that shall be ousted and the five or six new appointments? They must be supported; but by whom? It is to be hoped that England will do much for them, or they may possibly appeal to us.

If so, I can only say that their work seems to be thriving; and I have written you already what my opinion of it is.

It may soon become, to all intents and purposes, exactly what our Church is in America. If so, I cannot refrain from wishing it Godspeed.

I have always had the same account of things from Germany as to the Swiss national Catholics which I now give from my own observation. Professors Friederichs and Michels both told me that things were progressing there.

LAWRENCE H. MILLS.

#### THE SWISS CHRISTIAN-CATHOLIC SYNOD.

SOLEURE, June 5th, 1879.

The Soleure Synod, fifth in order since the rise of the reform movement in Switzerland, held its session to-day, and is worthy of special report, as it has definitely extended an offer of friendship to the Anglo-American Church. It has passed a series of resolutions, by the terms of which the synod declares that it stands in essential matters "on the same Christian and Catholic

ground" as ourselves; defines its idea of the approximation of Churches as, at the same time, maintaining their national independence and customs, and thanks the Anglo-American Church for its marks of substantial sympathy. The synod charges Bishop Herzog officially to communicate these resolutions to "those bishops of the Anglo-American Church who have been the means of intercourse between the Churches." This is the first definite offer of fraternal relations that we have yet received from an independent body outside ourselves, and it will have an indirect bearing on the relations of the English Church to Père Hyacinthe Loyson in Paris.

The causes which conduce to this offer are not far to seek. First, the influence which has endeavored to attract the Swiss to the Easterns is removed, for Professor Michaud seems to have withdrawn from all active participation in the movement. And it is well known that the Swiss bishop has always had a liking for the Anglican Church in preference to the Oriental; and further, we have been able to help in a small way toward the perfecting of their organization. Secondly, the Lambeth Conference of last year, followed by the visit of Bishop Herzog to England, and his interview there with many of our bishops, especially of America, have stirred up a great desire for closer connection with us. The resolutions of the Soleure Synod are intended to be a response to the Lambeth letter of last year. Thirdly, the Swiss Christian-Catholics are in trouble, and need sympathy and help, and therefore they desire closer union with us.

The events that I described in a former letter to THE CHURCHMAN, detailing the conditions of an amnesty granted at the close of 1877 to the Roman priests of the Bernese Jura, are now bearing fruit, to the detriment of the Old Catholics. Under the terms of the Bernese Church law, issued after the removal of Bishop Lachat, of Basle, the reforming body entered in and possessed the land. Priests were to be elected by popular suffrage, were to be subject to reelection every six years, and were bound to subscribe to the State law. Then the Roman priests refused the offer, the ultramontanes declined to vote, and in about thirty out of forty-two parishes the Christian-Catholic priests were elected by a minority. Since then they have been working hard to make good their footing, and have succeeded in very many places, but in the majority of these parishes they have only been able to attain a strong minority. Consequently, as the six years' period is now recurring, and as the amnesty allows the Roman priests to take care without further submission, the Old Catholics stand fair to lose a good many parishes before this time next year. It is no falling off, it will be observed, in numbers, but in position. The election by the people carries with it the State endowment, and the loss of that election will be a pecuniary one, while the necessity for the maintenance of the parish priest will remain. A good many parishes, where the Old Catholic influence is but nominal, will be cut off; others will be reduced from parishes to religious societies, self-dependent; others will be cast on the general body for help and support. It is an unfortunate position: from the progress hitherto made it is very probable that another six years' lease of possession would have gained the majority of the people; but just in the very nick of time the ultramontanes have managed to turn the tables. In the above description the canton of Berne only is concerned: Aargau, Soleure, Geneva, etc., are not touched; but it is just in the Bernese land that the heart and strength of the movement lies.

The bishop was necessarily unable to report much advance, but there had been no retrogression. He could still tell of fifty-six parishes and seventy-two priests at work, of a large number of children under religious instruction and admitted last year to first communion, and of eleven students at Berne preparing for ordination. Since the last synod five priests had left and two had been ordained; this time the Genevan canton did not occupy a prominent and unenviable notoriety, for one priest only had retired for his health's sake. Twenty priests are installed in the Canton of Geneva. Communion in both kinds is introduced there and at Chaux-de-Fonds; not in the northern parishes, where the old customs prevail. One subject of discussion at the synod was a revised French missal, ap-

proved by M. Michaud, which the Genevese priests wanted to force through *vi et armis*. The bishop condemned the attempt, and only granted that the manual was not "un-Catholic," and recommended the synod to refer it back to the Genevese for better consideration. Meanwhile, a "facultative" use of the book was permitted. This is a pity, for it widens the breach between French and Germans to have two differing manuals of devotion; and, besides, the book contains the most direct assertions of transubstantiation, being framed after an oriental model.

The synod passed resolutions respecting the Roman Catholic elections to the "National Synod of Berne," respecting the organization of Christian-Catholic minorities, the liturgical commission, the press, the theological faculty, etc. The first of these subjects concerns a curious anomaly. In Canton Berne the Roman Bishop Lachat has no jurisdiction, and Bishop Herzog is recognized as the national bishop. Each organized parish elects deputies to a cantonal synod, which meets yearly in Berne. Now, as the Roman Catholics have put out their strength, they can command a majority of delegates, and I saw a circular addressed to "M. C'eveque," notifying him that the synod would assemble on the 27th inst., and would be preceded by Divine service. Bishop Herzog is also parish priest of Berne, and therefore will have to conduct the service, probably to empty benches. He will have to appear officially in the synod, where the ultramontanes will have their own way entirely.

The aged president of the synodal council, Landammann Keller, resigned his post, and was succeeded by Herr Philippi, of Basle. A vote of thanks was passed to the outgoing president, in so enthusiastic a manner that he was quite overcome and was unable to return thanks. But before and after the synod the grand old man treated us to a couple of fiery, humorous speeches, which carried away the audience. The Swiss movement is very strong in its leaders; three Landammans, or heads of cantons, took part in the synod, and a large number of priests were present. There seems no lack of solidity about it as yet, and any losses that may occur will be mainly the lopping off of weak and useless branches.

#### ENGLAND.

A ROYAL PRESENT.—Her majesty the queen has recently presented to the whole of the tenantry and servants in the royal estates at Balmoral a souvenir of the late Princess Alice, who was a universal favorite in Deeside, in the shape of an elegant and carefully executed portrait of her royal highness.

A NEW COFFEE PALACE.—Mr. John B. Gough, the well known temperance orator, a few weeks since laid the foundation of a new coffee palace at Sandgate. The fact that Mr. Gough is a native of Sandgate, which place he left half a century ago, caused much interest to be evinced in the day's proceedings, which passed off most successfully.

ACCIDENT TO BISHOP TOZER.—The *Daily Chronicle* announces that Bishop Tozer had met with a serious accident on board the Calais-Douvres steamship. He was conversing with a friend on board, when the ship was suddenly cast adrift. The bishop hurried down the companion-ladder to get on shore, when he fell, and dislocated and fractured his shoulder. His injuries were attended to at the Prince Imperial Hotel. The bishop subsequently recovered sufficiently to return to London.

RELIGIOUS DENOMINATIONS IN THE BRITISH ARMY.—From an official return, which has been recently issued, it appears that out of a total of 94,842 non-commissioned officers and enlisted men, 62,860 belong to the Church of England, 20,872 are Roman Catholics, 7,125 Presbyterians, and 3,985 are Protestants of other denominations.

FREE LODGING FOR THE CLERGY.—The *Guardian* is informed that at Wells the dean and chapter have made the experiment of providing a "chapter lodging," open (free of rent) to clergymen benefited in the diocese, who, for business, study, or retirement, may wish to spend a short time in their cathedral city. Applications are directed to be made to the canon in residence.



## FRANCE.

**STORMY SCENE IN THE FRENCH CHAMBER.**—The election of Blanqui, the imprisoned conspirator, for Bordeaux, was on Tuesday annulled by the French Chamber, the vote being 372 to 33. Most of the Right abstained. The debate began quietly, but presently M. de Cassagnac brought on a scene. M. Le Royer referred to the late Napoleon III. as a man who, violating all the laws of his country, and exulting in his crime, dared to say, "*Je sors de la légalité pour rentrer dans le droit.*" Here the storm broke out.

The correspondent of the *Daily News* describes the scene as follows: M. Paul de Cassagnac, in the attitude of a pugilist, squared at the president, his following howling, screaming, gesticulating, and jumping upon the benches. From time to time he turned round and made speeches to the noisy group behind him. M. Gambetta, ringing his bell, addressed the turbulent fraction of a minority for fully ten minutes in dumb show. When comparative silence was restored, he said he had twice called M. Paul de Cassagnac to order for palpable rebellion against the authority of the chair. He must now, however unwilling to resort to disciplinary measures, consult the house on a vote of censure, and, pursuant to the regulations, M. de Cassagnac might first be heard to explain.

The minister of justice having by this time resumed his seat, M. de Cassagnac mounted the tribune, and, with immense effrontery, proposed that the house should blame the minister for insulting the imperialist deputies, who had been elected proudly bearing their flag.

The president ruled that there was no insult to individual members by characterizing an historical fact, as the keeper of the seals had done. Fully three fourths of the house rose with a will to pronounce the censure.

**VISIT OF THE PRINCE AND PRINCESS OF WALES TO THE BRITISH HOSPITAL IN PARIS.**—The Prince and Princess of Wales and the Princess Victoria, while in Paris, paid a visit to the Hertford British Hospital, built and recently opened by Sir Richard Wallace. Their royal highnesses were received at the hospital by Lord Lyons, and after going over the building, the prince named the principal male ward Albert Edward, and the principal female ward Alexandra. Afterward M. and Madame Waddington lunched with their royal highnesses, in whose honor a grand dinner was to be given at the Elysées.

**A CURIOUS FAMILY DISPUTE.**—A curious case (says *Galignani*) has just been decided at Fontainebleau, where a M. and Mme. Missiessy appeared in court to plead against each other for two of their daughters. It appears that this married couple have seven children—five daughters and two sons—and that the father had insisted on the three eldest daughters becoming nuns. The mother offered no resistance; but when it came to depriving her of her two remaining daughters, who were also despatched to a convent in spite of her entreaties and delicate health, she appealed to the secular arm. The court endeavored to shake the determination of the husband, but he remained inflexible, declaring that a voice from above had called upon him to submit, and that his daughters should remain where they are. The court of Fontainebleau took a middle course, and decided that the two young ladies in question should be released from the cloistered convent in which they had been imprisoned and sent to the celebrated Convent of the Oiseaux in Paris, which is not cloistered, and where they will be able to receive the visits of their parents.

## RUSSIA.

**EFFORTS FOR SUPPRESSION OF NIHILISM.**—Count Tolstoi, minister of public instruction, has sent a circular to the directors of all State schools enjoining the utmost precaution and circumspection in the choice of teachers, in order to protect the youth of Russia from the subversive influence of Nihilist doctrines. Conformably with this circular, the teachers of higher classes in the colleges are also required to prove to their pupils the fatal absurdity of revolutionary principles. At a late meeting of the Juridical Society in St. Petersburg the chief topic of discussion was the banishment of criminals to Siberia. From official data it was proved that from 14,000

to 18,000 poor wretches are annually drafted off into the north-eastern parts of the empire, and that in many districts, therefore, the number of convicted exiles far exceeds that of the ordinary population, and is a great drawback to the welfare of the latter. The smaller towns of Siberia in particular are overflowing with these outcasts from European Russia, and the society came to the conclusion that a great number of prisons ought to be built as soon as possible. The St. Petersburg correspondent of the *Cologne Gazette* observes that in consequence of the large number of Nihilists deported to Siberia it has now become common in Russia to call that country "Nihileria."

**THE PLAGUE OF LOCUSTS.**—The *Journal de St. Petersburg* has the following extract from the *Caucasus* on the plague of locusts in the province from which the latter journal takes its name: "The whole province is in terror. Old men remember no such visitation. The possible consequences of the locust invasion were at first too lightly regarded. When first a cloud of those insects was observed in Elizabethpol no one dreamed of the danger that was near. The locusts have multiplied day after day, have invaded town and suburb, have pitilessly destroyed vineyards and fruit-gardens. The streets and the courts have soon been filled with them, rendering all locomotion impossible. People were literally stopped on the way by clouds of insects. At last the shopkeepers put up their shutters to consider what was to be done. But a superstitious terror prevents the people from killing the insects, and the police have had to issue an order requiring each inhabitant to destroy two pounds of locusts. Even the watercourses are choked by the insects, which is a new calamity for the population, which thus finds itself deprived of drinkable water."

## JAPAN.

**VERY INTERESTING FACTS.**—In a recent letter the Rev. W. B. Wright, a Society for the Propagation of the Gospel missionary at Tokio, says:

"I have carried on, during the last quarter, preaching and services at the two mission chapels in West Tokio. One of these, the chapel of the Holy Cross—in Japanese, Seijui Kwaido—was built last September on part of a piece of ground purchased for the society just before the gate of the Imperial Military College, and only a quarter of a mile from the palace. It is instead of the old Yotsuya preaching-house. I do not expect much to be done among the common people until I can build a cottage for a catechist and station one there, as it is four miles from the foreign concession, where I now live; but I go there every Sunday morning and preach, and administer the Holy Communion, and quite a number of the students of the college attend the services, using the Prayer Books, etc. I have had as many as forty of these, the future officers of the army. I have a class at the chapel on Sunday mornings at 9 o'clock specially for these young men, the service commencing at 10. I then go in the afternoon to the other chapel, which is about two and a half miles further on, and is called the church of the Ascension—in Japanese, Shoten Kwaido. Here, at 2 P. M., we have even-song and preaching, with once a month the Holy Communion. Here there are two or three elderly men who are earnest believers, the one who gave thirty-eight dollars for a church site, and now pays all the minor expenses of the church. Here we are evidently getting a hold on the people, but I shall not feel comfortable until a catechist resides. At present one old man named Miwa spends all his time in visiting and exhorting those who come to hear. This place is six miles from my residence. There is also preaching on Sunday evenings, and Wednesday evenings at 7, and at the chapel of the Holy Cross on Sunday afternoon and evening, and Thursday evenings. On Christmas-day I baptized, at the church of the Ascension, six converts, three males and three females; some of these manifested quite an amount of feeling at the rite, weeping, etc. I hope, at Easter, to baptize there some nine or ten more. I mentioned in a letter that six young men of my congregations are now students in Bishop Williams's training-school for catechists. These all, as far as possible, assist in the work; but when, in October, they have passed examinations and obtained a license, I

hope to be greatly supported by their help in the work. The Prayer Book is likely to be adopted more or less by all Christians in Japan. Already the Methodists and others have asked me for copies to use in service."

## INDIA.

**TRANSLATION OF THE PRAYER BOOK AND THE HOLY SCRIPTURES.**—The Rev. S. Slater, Principal of Bishop Cotton's school, Simla, in an article in the *Lahore Christian Intelligencer*, says, in reference to the Urdu version of the Prayer Book: "No careful observer of the progress of Christianity in India can imagine that the Indian Church will ultimately be satisfied with a mere translation of what is mainly a Western form of devotion. The history of the English Prayer Book itself, when the natives of this country come to know it, would suggest a freer and more independent course. We may hope, therefore, that at no very distant time the Indian Church will see its way to the compilation of a Prayer Book specially adapted to its own needs, and with that native sound, form, color, and expression which a mere translation can never hope to produce. It is to be hoped also that it will not consider itself bound by any stringent rules, but will use the fullest freedom in expressing in its own way the faith once delivered to the saints and those devotional thoughts which the Church inherits from past ages." The translation of the Scriptures into Pushtu, the language of the Afghans, is the work of the Rev. T. Patrick Hughes, of Peshawer.—*Mission Life*.

## AFGHANISTAN.

**CHRISTIANITY AT THE CAPITAL.**—Many of our readers will be surprised to know that there is a Christian church in the city of Cabul. But in the Bala Hissar (or walled fort), and not far from the Ameer's palace, there has been a little Armenian church ever since the days of Nadir Shah; and this little band of Armenian Christians have been allowed to worship their God and Saviour undisturbed in that church all through the many political disturbances and administrative changes that have taken place in that city. At one time there was a considerable number of Armenian Christians in Cabul, but now there are not more than some twelve souls. Most of these have received baptism from clergymen of the Church of England, four of them by the chaplains of the British forces in 1840-42, the others by the C. M. S. missionaries at Peshawer. Indeed, on week days the little Christian flock have been lately worshipping according to the Persian translation of the English Book of Common Prayer, the chief person in the congregation being a young man named Luka, who received his education in the Peshawer mission school.—*C. M. S. Gleaner*.

## VERMONT.

**CONVENTION.**—The eighty-ninth annual convention met in Immanuel church, Bellows Falls, on June 10th, 11th (St. Barnabas's-day), and 12th. There was the usual attendance of clergy and laity, the bishop being present and presiding.

The meeting of the Woman's Auxiliary to the Board of Missions was held on Tuesday afternoon. The usual reports were made and officers elected. To fill vacancies, Mrs. Chas. Clement, of Rutland, was chosen president; Mrs. King, and Mrs. Dr. Carpenter and Mrs. Thos. H. Canfield, both of Burlington, vice-presidents. An extra number of copies of the report of the auxiliary was ordered by the convention to be published. An address on women's work was delivered in the evening by the Rev. J. Houghton, dean of All Saints' cathedral, Albany.

On Wednesday, Morning Prayer was said at an early hour, and the convention organized by re-electing Mr. Thos. H. Canfield secretary and Mr. Victor Atwood treasurer. At a later hour the Litany was said, and the Holy Communion celebrated by the bishop and others. The sermon, by the Rev. John Randall, of Arlington, was on the Gospel as a heritage in trust committed to the Church.

Business was resumed in the afternoon. Vacancies in several offices were filled. J. H. Williams was chosen on the Standing Committee in place of H. Canfield, deceased. The bishop announced the several business committees, and delivered



his annual address. In the evening a convention reception was given at the illuminated residence of Mr. W. Flint, the senior warden. This was preceded by the annual missionary sermon, delivered by the Rev. W. Mitchell, of Rutland. It was on the New England parochial system in connection with missions, and is to be published, in newspaper form, for distribution, by H. Atkins, of Montpelier.

On Thursday morning business was resumed and finished. The most important pertained to the annual deficit in the treasury for diocesan missions. This produced an animated debate, which resulted in adopting resolutions to the effect that a quarterly statement be published and given to each parish of the amount of money required for missions; that each parish instruct its delegates how much to pledge itself for during the year; and that the rectors be requested to give to their people, from time to time, full information as to the needs of the mission field, and instruction as to their duty in giving. Pastors were also charged with the duty of instructing candidates for baptism and confirmation on the subject of their great responsibility as to this matter of doing and giving for missions. These resolutions were offered by the Rev. Messrs. Putnam and Atwill, the former in behalf of his committee.

Testimonials of gratitude were passed for the donation of an episcopal residence in the city of Burlington by the late Mr. Jones, of New York; also for the gift of \$1,000 toward a new fund for the widows and orphans of deceased clergymen, left by the will of the late Prof. Jackman, of Norwich University. The bishop announced his appointment of Judge Redfield, of the Supreme Court, as legal adviser of the ecclesiastical court. The Rev. L. A. Arthur, of Island Pond, was chosen missionary preacher before the next convention, to be held in Montpelier in June, 1880, and the Rev. J. T. Franklin, of Middlebury, his substitute. The convention was harmonious throughout, and ended, as usual, with the bishop's prayers and blessing.

**EPISCOPAL RESIDENCE.**—In his address before the recent convention of this diocese the bishop announced the gift of an episcopal residence from Mr. J. D. Jones, of New York. Whereupon the Rev. E. R. Atwill, the Hon. Chas. F. Dana, and Hon. F. A. Nash were appointed a committee to consider the portion of the bishop's address relating to the subject. The committee reported the following resolution, which was adopted, and ordered to be sent to THE CHURCHMAN:

*Resolved,* That this convention, having been officially informed by the bishop that Mr. J. D. Jones, of New York, has conveyed to the trustees of the episcopal fund a house and lot in the city of Burlington, to be maintained and used as an episcopal residence, desire to express to Mr. Jones their high appreciation of his valuable gift, and their thanks not only for the gift itself, but also for the generous provisions of the deed, which enable the diocese to use the property, or its equivalent in value, as may best promote the interests of the Church in Vermont.

**ST. JOHNSBURY.—St. Andrew's Church—Ordination.**—Bishop Bissell visited St. Andrew's church, St. Johnsbury, Tuesday, June 17th, and confirmed ten persons. On the Thursday following he ordained to the diaconate Mr. Edward P. Lee. The candidate was presented by the Rev. N. F. Putnam, with whom he has been the last year pursuing his studies and acting as lay reader. The Rev. A. Hull, D.D., of Montpelier, and the Rev. Louis A. Arthur, of Island Pond, were present and took part in the services.

#### CONNECTICUT.

**ORDINATION.**—On Thursday, June 19th, in St. Michael's church, Naugatuck, Mr. J. W. Ellsworth was admitted to the order of deacons. The bishop preached from John xvii. 15-18. The candidate was presented by the Rev. E. R. Brown, rector of the parish. There were also present and taking part in the service the Rev. Messrs. C. B. Ellsworth, L. B. Baldwin, and J. H. Van Buren.

#### NEW YORK.

**BEQUESTS.**—The will of Sylvanus W. Godon, Rear-Admiral in the U. S. Navy, who died recently in Blois, France, directs his wife's jewels

to be sold, and one half of the proceeds to be given to the Sheltering Arms. He leaves also \$6,000 to the church of the Holy Trinity, Paris, and \$2,000 to St. Johnland.

The will of the late Edward Minturn leaves to his executors, in trust, \$10,000 for St. Luke's Hospital, of which \$5,000 is to be paid on the death of his servant Henry Meon, and \$5,000 at the death of his servant Sarah Thompson; also, to his servant Aaren Cisco, the interest of \$5,000, the principal to go to the Rev. F. E. Lawrence, D.D., of the church of the Holy Communion, at his death to the Home for Old Women.

**NEW YORK.—St. Ambrose Church.**—The condition of this church is gratifying to all connected with it. The special appeal to supply the deficiency in the current expenses met with a generous response; indeed, more funds were sent than were needed at present, "for God stirred the wills of His faithful people." Among other things, the congregation rejoices over the present of a new lectern in memory of the late Charles G. Hedstrom, an ex-member of the vestry. It was made and presented by one of the vestry, Mr. Rudolph Geissler, the well-known dealer in church furniture, who presented the altar to the memory of Mr. Sill some two years ago. The Sunday-schools are in fine condition. A most enjoyable entertainment was quite recently given them. It consisted of rare and beautiful colored representations in the life of Joseph, and chromotypes, closing with a series of comic views, which delighted the children. They look forward with pleasure to the annual excursion to Alderney Park, Staten Island, on Tuesday, July 22d.

The attendance at the Bible-class has been on an average over fifty persons throughout the year; that of the literary association about the same.

It is the intention of the present rector, the Rev. D. Griffin Gunn, to have a memorial service and sermon in memory of the Rev. Frederick Sill at some convenient time, and he is gathering statistics for that purpose. Notice thereof will be given in THE CHURCHMAN.

**PIERMONT.—Christ Church.**—The services in this parish on Tuesday, the 17th inst., were of a deeply interesting character. After Morning Prayer, which was conducted by the rector, the Rev. Joseph M. Waite, and the Rev. Franklin Babbitt, of Nyack, Bishop Potter confirmed thirty persons, and delivered an address on the obligations, duties, and blessings of the Christian covenant. The congregation filled the church to its utmost capacity.

#### LONG ISLAND.

**ORDINATION.**—On Trinity Sunday morning the annual diocesan ordination was held in St. Mary's church, Brooklyn (the Rev. D. V. M. Johnson, D.D., rector). The beautiful church was rendered yet more beautiful by floral decorations. The surpliced choir of thirty-five men and boys aided the devotions of the large congregation. The sermon was delivered by the Rev. Henry E. Hovey, from Acts vi. 3. He referred to the late Rev. Dr. Muhlenberg, whose honored grave is in this diocese, as a marked instance of the dignity and power of the deacon's work of caring for the poor, the sick, and the afflicted. Giving the history of the origin of the diaconate, he commended to the two candidates the example of the self-sacrifice of the deacon Stephen, and the obedience of the deacon Philip. Mr. William P. Brush and Mr. Harold Arrowsmith were then ordained deacons.

**GARDEN CITY.—Laying of the Corner-Stone of St. Paul's School.**—Wednesday, June 18th, was an impressive day in the history of this our American Oxford. There was a very large gathering of people to witness the ceremonies connected with the laying of the corner-stone of St. Paul's School. About one hundred clergymen, many of whom were from other dioceses, assisted in the services. The music, which was rendered with very fine effect, was under the charge of the choir of St. Mary's church, Brooklyn. Tents to the number of a hundred, varying in size, were scattered over the grounds to protect the people from the sun's rays, or from possible storm. The plot where the assembly was held was covered by a large tent, under which seats for one thousand persons were provided. Not less than two thousand people besides stood in the surrounding space.

At 12:30 o'clock a procession, composed of the surpliced choir, clergy, incorporators, and the bishop, advanced into the great tent and took their appointed seats on the platform, singing the hymn, "Christ is made the sure foundation." After responsive versicles, the tenth selection from the Psalter was chanted, and the lesson, from Proverbs iii. 13-27, was read by the Rev. Dr. Johnson. Brief exhortation by the bishop, and prayers by the Rev. Dr. Snively followed. The inscription on the corner-stone was then read, which was, "*Pro Christo et Ecclesia et Literis Humanis.*" In the receptacle within the stone was placed a copy of the Holy Bible, Book of Common Prayer, Journal of the General Convention, Church Almanac, Journal of the Diocesan Convention, annual reports of the charitable institutions of the diocese, pamphlets relating to the history of the Church on Long Island, and copy of "The New Long Island," documents relating to the history of the County of Queens, annals of Hempstead, antiquities of the Hempstead church, pamphlets relating to Garden City, papers relating to Mr. A. T. Stewart's death, a copy of Ovid's "Metamorphoses" used by Mr. Stewart, catalogues of the cathedral schools, engravings of the cathedral, Church papers, newspapers of New York and Brooklyn and Hempstead, and a programme of the day's services.

When all was ready the bishop struck the stone three times, made upon it the sign of the cross, and said:

"I, Abram Newkirk Littlejohn, Doctor of Divinity, by Divine permission Bishop of the Diocese of Long Island, do lay this corner-stone of an edifice to be erected to the memory of Alexander T. Stewart, and to be known by the name and title of the Cathedral School of St. Paul of the Diocese of Long Island, and to be administered agreeably to the principles of the Protestant Episcopal Church in the United States of America, in its doctrines, ministry, liturgy, rites, and usages; that here true faith, the fear of God, and brotherly love may dwell, and that this place may be set apart for the instruction of the young, and for the honor of the name of our Lord Jesus Christ, to all generations for evermore."

The *Te Deum* was then chanted, prayers were offered, and the anthem, "Send out Thy light," was sung, when the bishop delivered an address, which was listened to with close attention, his voice being clearly heard by all.

Upon the conclusion of the services the clergy and their friends partook of an ample collation. Many, before leaving by the trains, visited the cathedral, which is near its completion. The ringing of the chimes formed a pleasant feature of the day. The procession and general arrangements were under the charge of the Rev. W. A. Leonard, and were successful in every respect.

#### ALBANY.

**HERKIMER.—Christ Church.**—The bishop of the diocese visited this parish on Tuesday, June 10th, and confirmed fourteen persons, five of whom were men. The Rev. Messrs. Danker, of Little Falls, and Armstrong, of Ilion, assisted in the service. This parish, which is under the rectorship of the Rev. W. Bogert Walker, is in a vigorous and healthy condition, and gives promise of much efficient work for the Lord and His Church.

#### WESTERN NEW YORK.

**ROCHESTER.**—The Livingston Park seminary for young ladies, at Rochester, N. Y., Mrs. Curtis, principal, held recently its twenty-first commencement. The services consisted of the usual exercises, of recitations, dialogues, music, and essays, which were of more than usual excellence. The Rev. Dr. Henry Anstice, rector of St. Luke's, also rector of the school, gave a short address on the true object of education, and presented the degrees and gold medals on the evening after the class party was held.

#### CENTRAL PENNSYLVANIA.

**CONVENTION.**—The eighth annual convention of this diocese assembled on Tuesday evening, June 10th, in St. James's church, Lancaster. Evening Prayer was read by the Rev. Dr. C. G. Gilliat and the Rev. Messrs. A. S. Woodle and C. E. Betticher. The convention was then organized. Mr. Robt. A. Lamberton was re-elected secreta-



ry, who reappointed the Rev. Cortland Whitehead as his assistant. After the announcement of the usual committees and the nomination of officers for the ensuing year, the convention adjourned.

On Wednesday, at 9 o'clock, service was held, and the bishop administered the Holy Communion, assisted by the Rev. Dr. Keeling and the Rev. Messrs. Baker, Black, and Knight.

The Rev. Dr. Breck gave notice that he would present a memorial from the Williamsport convocation asking for the erection of a new see out of the present diocese.

The bishop then read his annual address. He began by an appropriate reference to the pleasure of meeting in St. James's church, now made beautiful, where the late Bishop Bowma had labored for a period of twenty years, and from which God called him in the fulness of his labors. During the seventeen years which have elapsed since the death of this faithful laborer in the Master's work, great changes have taken place in State and Church. The war, then distracting the nation, has happily given place to a national unity and improving material prosperity. The Church, though hampered in her offerings through the general business depression, has steadily progressed in both spiritual and material prosperity, commanding respect from those who had been prejudiced against her services, and gaining large accessions of adult members.

During the year eight clergymen have been received into the diocese, and ten have been transferred to other dioceses; four churches have been consecrated; three deacons have been advanced to the priesthood, and one candidate has been ordained to the diaconate; eight hundred and twenty-four persons have been confirmed, this being the largest number the bishop has confirmed in any one year.

Various reports of committees appointed at the last convention were received. The committee on cathedral organization recommended that the cathedral statutes (printed in the last journal) be accepted and adopted as a part of the law governing the organization. This was adopted, and the cathedral organization is therefore a fixed fact in the Central Diocese. The charter was presented for the inspection of the members.

The Rev. Mr. Orrick presented the report on the diocesan school for boys, in which the eligibility of location, the excellent buildings and fine grounds (embracing four acres), were pointed out, and the importance of the institution for the education of the sons of Churchmen in the diocese, where they can have all the advantages of intellectual, moral, and religious culture available in the best schools of much more remote location.

The following Standing Committee was elected: The Rev. Messrs. William C. Leverett, William P. Orrick, Edmund Leaf, H. L. Jones, and Marcus A. Tolman; Messrs. R. A. Lamberton, H. S. Goodwin, Peter Baldy, Jr., J. I. Blakslée, and W. F. Reynolds.

Mr. Buehler, treasurer of the episcopal and convention funds, presented his annual report, by which it appears that the total receipts from all sources for the year ending June 1st, 1879, were \$6,352.50; the total payments (including balance due the treasurer, June 1st, 1878) were \$6,290.71; showing a balance in the treasurer's hands of \$61.79.

The unpaid assessments of parishes for 1874 to 1878 amount to \$1,663.05.

Of the assessments for 1879 there remains unpaid the sum of \$1,047.52.

He also reported, in behalf of the trustees of the Christmas fund, an uninvested balance of \$47.33.

Robert H. Sayre, treasurer of the board of missions, read his annual report, giving the details of the contributions from the different parishes for missionary purposes as contrasted with last year's contributions, by which it appears that there has been a considerable decrease from last year, leaving the board still over \$1,300 in debt, notwithstanding that the amount paid to missionaries has been correspondingly reduced. Amount received, \$6,284.84; amount disbursed, \$7,089.01.

The Rev. H. L. Jones, of Williamsport, read the report of the board of missions, which reviewed the missionary work of the past year.

It was stated that \$800 must be raised during the present month to pay stipends due the twenty-seven missionaries in the field if they would avoid further debt, and \$2,300 if they would be where the board ought always to be found—out of debt. Short speeches were made on the subject, when it was proposed to pledge the Sunday-schools to the payment of specified amounts in fifteen weeks. Pledge after pledge was given, until it was announced that \$1,500 had been raised.

On Thursday morning, June 11th. Morning Prayer was read by the Rev. Dr. Hopkins, and the Rev. Messrs. Turner and Peck.

Dr. Coppee, from the committee to report a minute on the late Asa Packer, made a report, in which a glowing tribute was paid to the deceased as a Christian citizen and Churchman, whose loss is deeply deplored by this diocese, to which he was so faithful a friend and liberal contributor.

The resolution of Dr. Breck, that the subject of dividing the diocese be referred to a committee to report to the next convention, was lost through a non-concurrence of orders, the vote being as follows: Clerical—Ayes, 32; nays, 21. Lay—Ayes, 22; nays, 29.

The bishop delivered a brief parting address, pronounced the benediction, and, at one P. M., the convention adjourned.

MUNCY.—An elegant and costly chandelier has been placed in the chancel of St. James's church by Mrs. Henry Ashurst, of Philadelphia, as a memorial of her mother, Mrs. Potter.

It is of pure burnished brass, pyramidal in form. The corona is octagonal, the sides being of flowered tiles. Six groups of three lights each, resembling candles, branch from the corona. It is greatly admired, and adds vastly to the beauty of the chancel.

#### PITTSBURGH.

CONVENTION.—The annual convention of the diocese was held in Christ church, Meadville, June 11th. The sermon was delivered by the Rev. Dr. Hitchcock, rector of Trinity church, Pittsburgh, from I. Tim. iii. 15. The bishop, assisted by several of the clergy, administered the Holy Communion. The Rev. R. J. Carter was re-elected secretary, and the Rev. M. Byllesby his assistant. The bishop's address, besides showing the state of the Church in the diocese, contained many valuable suggestions, and afforded good ground for encouragement. One new parish was admitted into union with the convention; and the report of the board of missions told of several new mission stations, the supply of services to feeble parishes, and an increase of offerings. The sermon before the board of missions was delivered by the Rev. Dr. Brown, of Cleveland.

The convention elected the following officers: Registrar of the Diocese—the Rev. Richard S. Smith.

Treasurer of the Episcopal Fund—Mr. Malcolm Hay.

Treasurer of Convention—Mr. H. J. Lynch. Treasurer of Christmas Fund—Mr. Joseph H. Hill.

Standing Committee—The Rev. Messrs. Thomas Crumpton, D.D., Wm. A. Hitchcock, D.D., Robert J. Coster, and Messrs. John H. Shoenberger, Hill Burgwin, and Jacob W. Paul.

Finance Committee—Messrs. Josiah King, W. W. Smith, Malcolm Hay, H. J. Lynch, and E. P. Jones.

Board of Trustees—Messrs. James M. Bredin, Alfred Howell, F. M. Hutchinson, E. P. Jones, John H. Schoenberger, J. P. Henderson, W. W. Smith, and Reuben Miller.

The bishop made the following appointments to the deaneries of the diocese, there being no change from last year: Pittsburgh Deanery, the Rev. Harrison Byllesby; Kittanning Deanery, the Rev. William White, D.D.; Erie Deanery, the Rev. Wm. H. Miller; Warren Deanery, the Rev. Henry L. Getz; Johnstown Deanery, the Rev. George C. Rafter; Brownsville Deanery, the Rev. Richard S. Smith.

#### MARYLAND.

WASHINGTON.—Dr. Crummell.—A correspondent writes of a recent service: "He and his congregation are performing a work here which is doing more to elevate the negro race in America

than the combined efforts of all the politicians and benevolent societies put together. It is the work which speaks by example. They do not brag or talk about themselves. They show to all who choose to observe them that they are industrious, moral, pious, and refined. They are educated and thrifty, and independently support themselves, while they are modest and unobtrusive, and perfectly polite and respectful to all who have business with them. This is the proper way to say to those who have a curiosity to learn whether negroes are capable of attaining the highest degree of Christian civilization, 'Come and see.' A single church like this in a city, and especially here in this great capital of the republic, must eventually improve and rapidly elevate the character of all the colored churches in it. St. Mary's is much too small. I am glad to learn that it is intended soon to provide the congregation with one much larger. He has charge of two Sunday-schools and two colored students, I believe candidates for Deacon's Orders, who aid him in teaching the children.

"Observing the behavior of this congregation in church and out of doors, and the honesty and capacity of the waiters and other domestics reared by the pious and refined planters of Maryland and Virginia, and especially the preaching of Dr. Crummell, the performance of his choir, and the worship of his flock, and what I have seen of the old and young in their daily avocations, I confess that all my scepticism in regard to their advancement to any grade of civilization attainable by any other race has vanished forever. Let such works as these be encouraged everywhere in our land, and these people will cease to be a disturbing element in our civilization."

#### MISSISSIPPI.

STANDING COMMITTEE.—At a recent meeting Mr. Frederick A. Juny, son of the Rev. Dr. Juny, and Mr. William T. Douglas, son of the Rev. Dr. Douglas, were admitted as candidates for Holy Orders. They will pursue their studies at present at Dry Grove.

#### NORTHERN TEXAS.

PARIS.—Church of the Holy Cross.—On Trinity Sunday the bishop of the diocese visited this parish, accompanied by the Rev. E. G. Benner, rector of Christ church, Jefferson. At an early service two adults were baptized by the Rev. Mr. Benner, who has charge of this mission also. At 11 o'clock the bishop preached and administered the Holy Communion. In the evening he confirmed five persons, among whom was Mr. H. B. Dean, hitherto pastor of the Congregationalist church in this place. Mr. Dean intends to become a candidate for orders.

#### ARKANSAS.

LITTLE ROCK.—The Rev. T. C. Tupper, rector of Christ church, has been appointed to deliver a course of lectures on "Moral Philosophy and Evidences of Christianity," at St. James's College in this city. This will be in addition to his other duties. During the four years of his rectorship he reports 157 baptisms, 90 confirmations, 41 marriages, and 85 burials. The offerings for objects outside of the parish and the diocese have been \$430.

#### TENNESSEE.

ORDINATION.—On Friday, June 13th, in St. Philip's chapel, Bolivar, the bishop of the diocese ordained to the diaconate Mr. William Cheshier. The sermon was delivered by the bishop. Mr. Cheshier is a colored man, and came recently from St. Augustine's school, Raleigh, N. C.

#### OHIO.

TOLEDO.—On the evening of Trinity Sunday the bishop of the diocese made his annual visitation to Trinity church of this city, a very large congregation being present. The service was read by the rector, assisted by the other city clergymen and several visiting brethren. The sermon was delivered by the bishop, who afterwards administered the rite of confirmation to thirty-four persons. The church building has recently been entirely repaired within and without, and presents now a most



attractive appearance. The interior decorations are very elaborate and appropriate. With the addition of a large new window in the chancel and other arrangements, this spacious edifice is now abundantly lighted, and its grand proportions appear to the greater advantage. New carpets, etc., have been provided, and altogether it is a church of unusual beauty and elegance. The parish building adjoining has also been put in complete order and considerably improved.

For other Church News see page 726.

### COLLEGIATE AND ACADEMIC.

**TRINITY COLLEGE.**—The following prizes have been announced as awarded:

Jackson Philosophical Prize.—Melville Knox Bailey, Rochdale, Mass.

Latin Prize.—Bern Budd Gallaudet, New York city. Pascal-Penelon Prize.—George Summer Huntington, Hartford, Conn.

Greek Prize.—Richard Allyn White, Hartford, Conn. Modern Geometry Prize.—William Walter Webb, Philadelphia, Pa.

The Algebra Prize was awarded to Arthur Beach Linsley, Winsted, Conn.

**HOBART COLLEGE, GENEVA, N. Y.**—The annual missionary sermon before the De Lancy Memorial Association was delivered on Sunday morning, June 15th, by the Rev. W. W. Battershall, D.D., of Albany. The text was taken from the epistle for the day: "We have seen and do testify that the Father sent the Son to be the Saviour of the world" (1st. St. John iv 14).

The Baccalaureate sermon was delivered on the evening of the same day, in Trinity church, by the Rev. George W. Dean, D.D., the text being, "The excellency of knowledge is that wisdom giveth life to them that have it" (Eccl. vii. 12).

The annual meeting of the Phi Beta Kappa Society was held at the Philosophical Rooms at 5 o'clock on the afternoon of Tuesday. The usual routine business was transacted, officers were elected for the ensuing year, and the members of the senior class entitled to the honor were initiated into the ancient and honorable fraternity.

The society of "honor" men listened to an address, Tuesday evening, at Linden Hall, delivered by Prof. George A. Strong, late of Kenyon College, Ohio.

On Wednesday morning the orations in competition for the Horace White Prize Medal were delivered, as follows, there being five competitors, two from the senior and three from the junior class: George E. Gardner, "The Journey of Life—an Allegory"; Alexander Mann, "Abasuerus"; Edward G. Herendeen, "The California Problem"; Smith Del. Townsend, "The Effect of the Reformation on the Church of Rome"; Everard W. Dascomb, "The Influence of the Unknown." The orations, without exception, were creditable in thought and diction, though quite apparent distinction of merit in style, force, and earnestness of delivery.

Class-day exercises were held in Linden Hall on Wednesday evening, when the following programme was admirably carried out: Historian, C. F. J. Wrigley; poet, G. H. Cornell; presenter of paddle, W. P. Neele; receiver of paddle in behalf of junior class, E. W. Dascomb.

The commencement exercises took place on Thursday forenoon in Linden Hall, a goodly number of clergy being present on the platform. After the speaking, President Hinsdale announced the award of prizes as follows: White Rhetorical, E. G. Herendeen; White Essay, also to E. G. Herendeen; Cobb Essay, first to C. F. J. Wrigley, second to E. G. Herendeen. For best composition in Latin prose by members of sophomore class, to Pierre Cushing, of Hammondsport; honorable mention made of Max S. Kellner. For best examination in Greek prose composition by member of junior class, to Arthur S. Wolcott, of Oakfield. Best examination in studies of English literature by freshman, to Samuel B. Dunsinber, of Geneva.

The academic and honorary degrees were conferred as follows:

**B.A. in Course.**—George Henry Cornell, Edward Gideon Herendeen, Josiah Millsbaugh, Charles Watson Smith, Charles F. J. Wrigley.

**B.S. in Course.**—William Philip Neele.

**M.A. in Course.**—William H. H. Anderson, class '63; Southerland D. Smith, '63; the Rev. Reynold M. Kirby, '65; Charles L. Wells, M.D., '65; the Rev. F. C. Coolbaugh, '66; the Rev. Anson R. Graves, '66; James Addison Rice, '66; Henry K. Clapp, '68; the Rev. Lewis Halsey, '68; William K. Miller, '69; Charles H. Sturdevant, '69; Walter W. Adams, '70; Robert C. Scott, '76; Charles H. Smith, '70; George A. Baxter, Lewis T. Baxter, Guy B. Case, M.D., the Rev. F. B. Cossitt, the Rev. Wm. N. Hughes, Arthur G. Smith, Charles A. Bragdon, George N. Eastman, Herbert M. Clark, '76; Chas. A. Cummings, '76; George T. Kelley, '76; Cyrus C. Van Deventer, '76; Reuben E. Robie, '64; Henry A. Whallon, '61; Bronson Babcock, '60; Chas. E. Parker, Thos. H. Hay, '46; Charles C. Gray, M.D., '58; Fatio Colt, '64; Charles N. Hemip, William Wilson, '76; Jason M. Fairbanks, '51; the Rev. Charles H. Hibbard, '76; Gerrit Smith, '76; Wm. H. Shepard, '63; John Henry Bissell, '67.

**M. A. Honoris Causa.**—Frederick Thompson, instructor in the Hungerford Collegiate Institute, North Adams, N. Y.

**S. T. D.**—The Rev. George Leonard Chase, Hobart, '58, warden of Seabury Hall, Fairbault, Minn.

**ST. JAMES'S HALL, BOLIVAR, TENN.**—The Commencement exercises of this institution (the Rev. W. C. Gray, B.D., rector, Mrs. W. C. Gray, principal) took place Thursday evening, June 12th, at 8:30 o'clock. The bishop was present and presided. There were six graduates in the class, the first which has been sent forth from St. James's Hall. The exercises

terminated the fifteenth session, and consisted of instrumental music by scholars qualified therefor, and an essay by each of the young ladies of the graduating class. The rector delivered three prizes, accompanied by a few appropriate remarks, and presented to each of the graduates a beautiful gold medal, lyre-shaped. The bishop addressed the class and conferred the diplomas.

**ST. CATHARINE'S HALL, BROOKLYN.**—On Friday morning, June 20th, special exercises were held in this school, to mark the close of the year. Besides the friends and parents of the pupils there were present the bishop, the Rev. Drs. Diller and Johnson, and the Rev. Messrs. Homer, Pycott, Turner, Sparks, Tighe, and others. The Rev. Dr. Johnson, of St. Mary's church, opened the services with prayers, after which the Rev. F. B. Carter, rector of St. George's, delivered an address, in which he showed the stimulating influence of religion upon the human mind, and how Christianity opens channels of usefulness for knowledge, emphasizing the conviction that religion should not be excluded from connection with school studies. The bishop distributed the prizes for efficiency in school work, and in doing so paid merited compliments to the young ladies and their teachers. The concluding prayers were then offered, and the services closed.

This school, established two years ago under the Sisterhood of St. John, has had in the term now concluded fifty young ladies in attendance. The present buildings on Washington avenue are delightfully situated, but already the accommodations are found too narrow for the number who desire to avail themselves of the advantages of the school. A new structure, which will stand in the centre of the grounds, is to be provided, and it is hoped that it will be ready for occupation this autumn. It will be three stories high and have a commodious basement. It will be about fifty-five feet square. The lower floors will be used as school-rooms and the upper as a dormitory, affording accommodation for twenty-five. When this addition is made the entire school will seat one hundred and fifty pupils. Besides the regular class-rooms there will be a laboratory, an art room, and a music room. The chief teacher in the department of instruction, Miss McLeod, sailed a few days ago for Europe, where she will visit various educational institutions in England and Scotland, with the view of learning methods and plans by which the better to carry out the work in this school under her charge. She will return about the middle of September. The studies of the school are embraced in five grades, from the primary up to the highest usually taught in seminaries for girls. The bishop is rector of the school.

**DIVINITY SCHOOL, PHILADELPHIA.**—The Commencement exercises of the Divinity School in Philadelphia were held on Thursday, June 19th, in the church of the Holy Trinity. Morning Prayer was read at 10 A. M. by the Rev. Messrs. J. S. Beers, H. P. Chapman, and E. Thompson. The exercises took place at 11 o'clock. After singing a hymn and reading the collects of the day, the diplomas were delivered to the graduates as follows: George W. Clague, J. J. Bryant, R. T. Winkskill, J. J. Joyce Moore, E. Warren Clark, Alexander F. Hoyt, George McIlvaine Du Bois, H. T. Walter, Arthur C. Powell, Charles A. Marts, W. W. Taylor.

Bishop Lee, of Delaware, then delivered an address to the graduates. He said he hoped their influence would redound to the credit of the institution where they had received their education. A minister does not cease to be a learner because he goes into the pulpit. There is to be no standing still, neither in his ministry nor in his Christian life. They must guard against the idea of philosophizing and rationalizing in their advance. They should go on as students, exploring more and more deeply the mines of truth; and he cautioned them against mistaking instability for progress.

The ordination sermon was delivered by Bishop Jaggar, of Southern Ohio, from Rom. i. 15, 16, 17.

Bishop Stevens then ordained to the diaconate Geo. W. Cloak, R. T. Winkskill, George McIlvaine Du Bois, H. T. Walter, Arthur C. Powell, J. J. Joyce Moore, Charles A. Marts, and J. J. Bryant.

Those ordained to the priesthood were the Rev. Messrs. A. B. Carver, James C. Craven, A. G. Baker, and Peter A. Morgan.

After the ordination the Holy Communion was administered by Bishops Lee and Stevens, assisted by the Rev. Drs. Hare and Childs, and the Rev. Prof. Colton.

**INCARNATION CHURCH SCHOOL, WASHINGTON, D. C.**—The Tenth Annual Commencement of the Incarnation Church School (the Rev. I. L. Townsend, S.T.D., rector) was held on Thursday evening, June 12th, in the church, which was well filled with friends and patrons. The scholars entered the church preceded by the church banner, borne by three of the youngest children, and followed by the clergy present. After the "Processional," Evening Prayer was said by the Rev. Mr. Pendleton and the Rev. Mr. Clark. The school rendered well the musical portions of the service. The rector briefly addressed the congregation, and then distributed the certificates, medals, and prizes to the scholars who had proved themselves worthy. After the benediction, the school left the church singing a beautiful "Recessional," composed expressly for the occasion by one of the teachers.

**NORTH GRANVILLE, N. Y., MILITARY ACADEMY.**—The anniversary of this institution occurred on Wednesday and Thursday, June 11th and 12th, and attracted to this quiet village several clergymen and laymen from different parts of the diocese.

Wednesday evening the undergraduates' exhibition took place, and consisted of selected pieces and singing. While all of the boys did well, we cannot refrain from making special mention of the declamations of Cadets Rogers, Doggett, Le Roy, Pinckney, and Wilcox, and the solo singing of Cadet Holden. The gold medal for the best rendered declamation was awarded to Cadet David Rogers, of Danby, Vt., and the silver medal for the second best to Cadet Walton Hall Doggett, of Utica, N. Y.

Thursday morning the annual address before the literary society was delivered by the Rev. Dr. Battershall, of St. Peter's church, Albany. His subject was, "The Fight for Manhood."

In the afternoon the graduating exercises took place,

when a class of nineteen received the diploma of the institution. This is the largest class ever sent out, and, judging from the examinations and orations, the quality would do credit to any school.

The gold medal to the most gentlemanly boy in school was awarded to Cadet-Captain A. W. Clark, of Lawrence, Mass., the scholarship gold medal to Cadet J. K. Otis, of Fort Ann, N. Y., and the Delafield Cross of Honor for the best military drilling to Sergeant-Major W. B. LeRoy, of Cohoes, N. Y. During Commencement week an extra daily service was held in the temporary chapel of the school, and was greatly enjoyed by the visiting Churchmen. The religious teachings of the school are very decided, and are based on the Bible and Prayer Book, and the school is becoming a stronghold of the Church.

**ST. STEPHEN'S COLLEGE COMMENCEMENT.**—The Baccalaureate Sermon, a clear and forcible discourse on "The Unreality of the Religion of the Day," was delivered in the college chapel, on the morning of June 8th, by Warden Fairbairn, from the text, "When the Philistines took the ark of God they brought it into the house of Dagon, and set it up by Dagon," 1st Sam. v. 2. The examinations were held on Monday, Tuesday, and Wednesday. The results were very satisfactory, it being evident that the instruction by the faculty had been thorough, and the work of the students conscientious and persevering.

Wednesday the board of trustees met. Among those who were present and took a leading part in the deliberations were the Bishops of New York, Albany, and Springfield, and Drs. Tucker and Carey.

In the afternoon the Euxinean, the oldest of the college societies, entertained its alumni members with a dinner and an oratorical contest. Mr. Henry S. Bonnell, '79, was deemed by the judges the winner of the prize.

On the evening the Bishop of Springfield delivered the annual missionary sermon before the St. Peter's Brotherhood. He selected as his text Romans i. 14: "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise" and showed clearly and convincingly the debt that every one owes to the Church and to the world who looks forward to the ministry. The sermon, though an hour long, was listened to with the greatest attention. In addition to other excellent advice, the bishop warned his hearers against the "longing for religious luxuries" in the celebration of the Church service. Everything should and must be done decently and in order; but we must not expect in the little church in the mountains, or on the sea shore, or on the prairie, all the magnificent accompaniments to the service that we delight in in the cathedral-like churches of our large cities. The preacher also referred, very plainly and forcibly, to the folly of early and premature matrimonial entanglements. There is a time for everything. In the army or navy what would be thought of the young officer who would ask to be excused from going to a frontier post or a distant station because, forsooth, he had married a wife and could not leave her? Yet this is the story that bishops have constantly to listen to.

At this service there were present in the chancel, besides the preacher, Bishop Potter, Warden Fairbairn, Dr. Carey, and the Rev. Messrs. Thomas and Alexander H. Vinton.

Late in the evening the warden held his reception in the Ludlow and Willink Hall, at which there was a large gathering of the trustees, alumni, clergy, and others.

On Thursday, Commencement day, the annual alumni reunion service was celebrated in the chapel at 7 o'clock. Shortly afterward the convocation of the alumni met for business and for the discussion of matters of interest connected with the college. For the coming year the following officers were elected: President, the Rev. Dr. Carey, '61; vice-president, Professor Stryker, '69; treasurer, the Rev. Arthur C. Kimball, '68; secretary, the Rev. J. D. Herron, '76.

At 11:30 the Commencement exercises proper began with the singing of the Litany in the chapel by the Rev. Wm. H. Cooke, of St. John's chapel, New York. At its conclusion the procession formed in the following order: Visitors, undergraduates, alumni, faculty, trustees, and bishops, and moved to the stage upon the campus. The programme was as follows, interspersed with music: "Keble, the Man and the Poet," by Frank B. Reazor, of Annandale, N. Y.; "Individuality," by Henry S. Bonnell, of Brooklyn, N. Y.; "The Poet's Mission," by Charles H. Doupe, of New York; "The Church and Socialism," by William Bardens, of Annandale, N. Y.; "The Bard of Scotland," by E. C. Burr, of Haverstraw, N. Y.; "Chivalry and Public Opinion," by Walter I. Wicks, of Fort Edward, N. Y.; "The Decay of Nations," by Daniel Duroe, of New Lisbon, N. Y.; "The Age of Elizabeth," by Cyrus K. Capron, of Adrian, Mich.; "The Greek Drama," by Frank Heartfield, of New York; "Valedictory Address," by William Hall, of Jersey City, N. J. The delivery of prizes, the conferring of degrees, and Hymn 303, were followed by the Benediction by the bishop of the diocese.

The speeches, with hardly an exception, were good in matter and well delivered.

The prizes awarded were: Mrs. Bard Memorial, Mr. Hall; McVickar Elocution, Mr. Bonnell; Hellenistic Greek, alumni, for best examination, Mr. Hall (his mark, 100); College, for highest term marks, Mr. Heartfield (97.7); Metaphysics, Mr. Hall (96); Ethics, Mr. Heartfield (95); Hebrew, Mr. Heartfield (99); Logic, Mr. Coe (95); Natural Philosophy and Astronomy, Mr. Kramer (95); Greek, Mr. Carr (99.5); Latin, Mr. Jessup (97.87); Mathematics, Mr. Jessup (96.3).

The degrees conferred were: B.A. upon the graduating class, composed of Messrs. William Hall, primus, Frank Heartfield, secundus, William Bardens, Henry S. Bonnell, Eli C. Burr, Cyrus K. Capron, Charles H. Doupe, Daniel Duroe, Frank B. Reazor, and Walter I. Wicks; M.A., in course, upon the Rev. J. D. McConkey, '74, and the Rev. Messrs. S. B. Rathbun, J. D. Herron, P. McD. Bleeker, A. A. Brockway, B. R. Kirkbride, and W. C. Maguire, all of the class of '76; B.D., upon the Rev. Arthur C. Kimball, M.A., of St. Augustine's chapel, New York city, and the Rev. Walter Delafield, M.A., of Ballston Spa, N. Y., both alumni of the college, of the class of '66; and *honoris causa*, upon the Rev. Wm. A. Leonard, of the church of the Redeemer, Brooklyn, N. Y.

When the literary exercises were ended the Commencement dinner was given in the dining hall. Upon the north wall there was hung an excellent portrait of



the late Hen. J. V. L. Prun, the first president of the board of trustees. It is to be hoped that this picture is but the first of many similar ones of trustees and benefactors of the college. At the dinner enthusiastic speeches were made by Bishop Seymour, Drs. Buel, Geer, Paddock, and Carey, and Messrs. Capron, Kimber, Holly, Haskins, Maguire, and Delafeld.

"N. O. M."

ST. MARY'S HALL, SHATTUCK SCHOOL, FARIBAULT, MINN.—On Tuesday evening, June 17th, the closing exercises took place at St. Mary's Hall, after examinations which were remarkably thorough and satisfactory. The conscientiousness which seems at this school to characterize the work of its teachers is very exemplary, and to parents ought to be very reassuring. The examinations in English literature, Latin, botany, and physiology were of remarkable excellence. The closing exercises were of a musical character chiefly, concluded by a creditable valedictory essay by Miss Stevens, of Rushford, Minn.

On Wednesday morning groups of people, with faces and gait full of expectancy, were to be seen on their way to the beautiful hill on which stands the buildings and chapel of Shattuck School. At 9 A. M. Morning Prayer was said in the chapel, all the cadets, with their friends and numerous visitors, attending. The bishop, of course, was present, and a large number of visiting clergy. At the conclusion of the service, the graduating exercises were held under the green trees and in the bright sunshine of one of our most typical Minnesota days.

Eight young gentlemen graduated, two of whom, it is said, will devote themselves to the holy ministry of the Church. At the conclusion of the speeches, Dr. Newton delivered the address to the class. His starting-point was the significant proverb, "The stone that is fit for the wall will never be left in the way."

After the distribution of the medals, honors, etc., the final drill and dress parade took place, the battalion being reviewed by the bishop and rector, accompanied by a number of the officers from Fort Snelling. Captain Lancaster, the accomplished commandant, received many congratulations upon the excellence of the military training of the cadets.

Thus closed the most successful academic year known at Faribault since the inception of the schools.

TRINITY SCHOOL, TIVOLI-ON-THE-HUDSON, N. Y.—The closing exercises of the twelfth year of this school took place on Tuesday, June 17th. Many assembled on the previous day in anticipation of witnessing the annual boat race of the school. The unfavorable weather, however, compelled the omission of that part of the programme. The friends of the school and invited guests (including a number of the clergy) assembled in goodly numbers. At 10 A. M. prize declamation, a half-day exercise, took place in the gymnasium. At half-past 12 P. M. the students, in military uniform, escorted the guests to the chapel, where a service, largely musical, was rendered; the rector, the Rev. Dr. Carey, and the Rev. Mr. Delafeld officiating. Thence the procession moved to the gymnasium, where the Commencement exercises took place in the following order: Latin salutatory, by William S. Goodrich, Poughkeepsie, N. Y.; "Nature," by E. B. Frost, Peekskill, N. Y.; "Esquisse sur la Vie Politique et Littéraire de Lamartine," by R. Macdonough, Philadelphia, Pa.; "The Supremacy of America," by W. M. Peck, Glenn's Falls, N. Y.; "Know Thyself," valedictory, by J. M. Dawson, Wilmington, N. C. The exercises were enlivened by the music of an excellent band.

The rector, the Rev. Dr. Clark, announced the prizes as follows: Highest average marks of the year, James M. Dawson; next highest average marks of the year, Walter M. Peck; excellence in French, Edmund B. Smith; proficiency in French, Rodney Macdonough; proficiency in drawing, John B. Tweddle. The Delafeld Gold Medal, for the greatest progress during the year in manners, morals, and scholarship, without respect to age and advancement at the beginning, was awarded to George P. Miller. The committee on prize declamation awarded the first prize to John A. Montgomery and the second to Rodney Macdonough. Diplomas were awarded to the members of the graduating class. The exercises were closed with the Benediction by the Rev. Dr. Savage. A military drill on the campus adjoining the school followed. The silver medal for the greatest improvement in drill was awarded to Charles L. Wetmore, of New York. The rector's prize—\$100 to each graduate of this school on passing a perfect examination for admission to any first-class college or university—will be announced hereafter, when the results of the examinations are made known.

EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS. The annual commencement exercises at the Episcopal Theological School in Cambridge occurred on Tuesday and Wednesday, June 17th and 18th. On Tuesday the alumni meeting was held, and aside from the usual routine business, nothing was done of more than usual importance. A vote appreciative of the work and the gifts of the late Mr. Robert M. Mason was passed. The officers of the Alumni Association elected were: President, the Rev. John Gregson; vice-president, the Rev. Ithamar W. Beard; secretary and treasurer, the Rev. L. W. Saltonstall; historiographer, the Rev. E. W. Gould; preacher for next year, the Rev. Wm. Lawrence, of Lawrence, Mass.; substitute, the Rev. E. P. Miller, of Honesdale, Pa. In the evening an excellent sermon before the association was preached by the Rev. Arthur Lawrence, of Stockbridge, Mass. The public exercises on Wednesday consisted of the delivery of diplomas to the graduating class, followed by ordination to the diaconate. Diplomas were granted to Messrs. John Nelson Jones, Primitivo Abel Rodriguez, Harold Arrowsmith, and the Rev. Howard Fremont Hill. They were presented by the bishop of the diocese, who afterwards ordained Mr. Jones. The bishop was also the preacher of the occasion, taking I. Corinthians ii. 4. as his text. He presented the work of the ministry in its varying phases, especially in its office of bringing the Gospel to the minds and hearts of men; laying particular stress on the inefficiency of such duties when not vitalized by the breath of the Holy Spirit. A goodly number of the friends of the institution were present to wish "good luck in the name of

the Lord" to those who had completed their seminary course.

Mr. Jones, it is understood, will take work in Nova Scotia; Mr. Arrowsmith is to be assistant at St. John's church, Flushing, L. I.; Mr. Rodriguez has sailed for Mexico to do duty among his countrymen, and Mr. Hill has been for some time rector of the church in Ashland, N. H.

### ORDINATION.

VERMONT.—In St. Andrew's church, St. Johnsbury, June 19th—Deacon: Edward Payson Lee.

### CONFIRMATIONS.

VERMONT.—St. John's, Highgate, 5; Mission, Swanton, 2; St. Paul's, Burlington, 8; Vermont Episcopal Institute, 5; St. James's, Hydeville, 2; Trinity, Poulney, 7; St. James's, Arlington, 7; St. Peter's, Bennington, 5; Mission, Georgia, 4; Immanuel, Bellows Falls, 13; Mission, Island Pond, 5; St. Andrew's church, St. Johnsbury, 18.

ALBANY.—Christ church, Herkimer, 14; Grace, Norway, 1; Memorial, Middleville, 3.

### PERSONAL.

The Rev. S. C. Blackiston has become rector of Grace church, Toledo, O., and St. Paul's, Maumee. Address 66 Stickney Avenue, Toledo, O.

The Rev. Francis D. Canfield, upon the resignation of the Rev. Dr. Hoffman, with whom he has been associated for ten years as assistant, has accepted the invitation of the vestry to take charge of St. Mark's church, Philadelphia, for the next three months.

The Rev. George Z. Gray's address until September 1st will be care of the Union Bank, London, England.

The Rev. W. B. Hooper's address is 1943 Park avenue, Philadelphia, Pa.

The Rev. T. A. Hyland has resigned the rectorship of Grace church, Astoria, Oregon, and accepted the charge of the church of the Holy Comforter, New York.

The Rev. G. W. Porter, D.D.'s, address is Manhasset, N. Y.

The Rev. Dr. J. J. Roberts's address (for the summer) is Bedford, Westchester Co., N. Y.

The Rev. W. Tearne has resigned the charge of St. Paul's Missions, Proctor, Lee county, Ky., and accepted the rectorship of Hope church, Fort Madison, Iowa.

The Rev. B. Ellison Warner has become rector-elect of St. Mary's church, Manchester, Conn. Address South Manchester, Conn.

The Rev. D. F. Warren, D.D., rector of Christ church, Pottstown, Pa., has been elected to All Saints', Torresdale, Pa.

The Rev. J. H. Watson's address for three months will be care of Messrs. J. S. Morgan & Co., London, England.

### NOTICES.

Marriage notices, one dollar. Notices of Deaths free. Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*) prepaid.

### MARRIED.

At the residence of the bride's father, in Lansingburgh, June 18th, 1879, by the Rev. B. J. Hall, Mr. EDWARD H. LEONARD, only son of the late Dr. Frederick B. Leonard, to Miss DAPHNE PERRY, daughter of John W. Cipperly, all of Lansingburgh.

At Greenfield, Mass., on June 19th, by the Rev. Dr. Hollingsworth, JAMES S. GRINNELL to KATHERINE R. DENISON, daughter of the late John Russell, Esq.

On Thursday, June 5th, 1879, at the residence of Everett P. Wheeler, Esq., Clifton, S. I., by the Rev. John C. Eccleston, D.D., CHARLES CARROLL MERRILL, of Colusa, Cal., to JULIA FAY DEWEY, of Rutland, Vt., daughter of the late Hon. S. H. Hodges, of Washington, D. C.

On Thursday, June 19th, 1879, at St. Thomas's Episcopal church of this city, by the Rev. William F. Morgan, D.D., WILLIAM L. POMEROY and JENNIE E. ABOTT, daughter of the late William Lottimer.

At Corning, N. Y., June 18th, 1879, by the Rev. Samuel R. Fuller, rector of Christ church, RUFUS S. FROST, of Boston, Mass., to Mrs. C. EMILY WILLARD, daughter of B. C. Wickham, Esq., of Tioga, Pa.

### DIED.

At his late residence, Orange, N. J., on Sunday evening, June 1st, 1879, Captain AUGUSTUS PROAL, in the 78th year of his age.

Entered into rest, at Westport, Conn., May 19th, 1879, RICHARD S. PENNOYER, aged 63 years.

Deceased was a member of Holy Trinity church, Brooklyn, was one of its first parishioners, and a steadfast Christian during his whole life. Afflicted for many years with a painful disease, he endured all, never wavering, never despairing, and departed with a firm faith in Christ, and in the hope of a blessed immortality.

At Pottsville, Pa., June 12th, 1879, JULIA BIDDLE HOBART, daughter of John P. and Anne A. Hobart.

Entered into rest, at Oak Park, Ill., Sunday, June 15th, 1879, HAROLD KEITH, only child of the Rev. Frank O. and Kittie L. Osborne, aged 4 months.

On Saturday, May 31st, at the residence of her son-in-law, W. H. Robinson, Mrs. HENRIETTA PEIRCE, aged 63 years, daughter of the late Peter Snyder, of New York city.

Departed this life, at his residence, on Saturday, June 7th, 1879, "in the confidence of a certain faith, and in the comfort of a reasonable, religious, and holy hope." HENRY H. WHEATSTONE, Esq., senior warden of St. Paul's church, Loudesboro, Ala. And, two days thereafter, on Monday, June 9th, 1879, Mrs. SARAH J. WHEATSTONE, wife of the above, "fell asleep in Christ." Lovely and pleasant in their lives, in death they were not divided.

### OBITUARIES.

REV. FRANCIS E. LAWRENCE, D.D.

On Tuesday, the 10th day of June, the Great Head of the Church called home the REV. FRANCIS E. LAWRENCE, D.D., pastor of the church of the Holy Communion, New York.

His devoted people, among whom for a period of 27 years, he has faithfully labored in holy things, mourn their inexpressible loss.

With their grief the whole Church feels sympathy, which the clergy who were present at the funeral services desire to express by placing on record their appreciation of the character and work of their beloved brother.

Dr. Lawrence was indeed "a good man, full of the Holy Ghost and of faith." He had great simplicity of character and singleness of aim.

Like his distinguished predecessor Dr. Muhlenberg, whose teaching and example doubtless moulded in a large degree his own life, Dr. Lawrence was eminently unselfish in his character and intensely real in his work. In his ministry he was peculiarly free from self-seeking. He aimed not to become distinguished as a preacher, or to attract worshippers by the novelties of his administration; but his purity of motive and his practical teaching made men believe in him as a man, and this won for him his large and blessed influence for good. He esteemed that faith vain which fails to show its living power in deeds of practical benevolence. The brotherhood of believers in Christ seemed to be the inspiring motive of his life's work, for he was oblivious to any social distinctions among the members of his flock, and was equally faithful to rich and poor.

He was a meek man, of a quiet and humble spirit. He had no ambitions outside of his parish, but his whole energies were consecrated to the special work God had given him to do. His ministry well illustrates the success which always follows faithful, persistent, and well-directed pastoral labor. He lived among his people, and by his life and doctrine made an indelible impression upon their lives.

He now rests from his labors, but the church to which he devoted his energies still remains one of the beacon lights of the city for its happy union of faith and works, in the heartiness of its worship, and in the blessed agencies of Christian charity it has called into being.

GEORGE S. BAKER,  
HEMAN DYER,  
GEORGE J. GEER,  
THOMAS GALLAUDET,  
THOMAS M. PETERS,

Committee appointed by the bishop.

### APPEALS.

AN APPEAL FOR TWO BOYS.

TO THE EDITOR OF THE CHURCHMAN: Some time last winter I published an appeal in THE CHURCHMAN asking aid for two youths who wished to enter the ministry. One of them has been provided for, and is now at school in Newtown, Conn., doing well. The other is still unprovided for; but one person has promised \$25 a year, another \$50, and another \$100 a year for four years, provided the balance of \$350 can be raised. Will not some who have either lost or been disappointed in their boys aid this one to enter the ministry, who is anxious to do so, but has not the means of getting an education?

For further information address

REV. J. S. JOHNSTON,  
Mount Sterling, Ky.

### ACKNOWLEDGMENTS.

WEST CHATTANOOGA MISSION.

Previously acknowledged, \$353.56; promised, \$145; Sir Curtis Lampson, \$25; A. L. B., St. Andrew's parish, Massachusetts, \$15. Donations kindly received at the office of THE CHURCHMAN, payable to

ELIZA C. BUCKLER.

To the Editor of THE CHURCHMAN:

Will you kindly allow me, through THE CHURCHMAN, to warn the clergy against a man named Haefner? While I read German with him some years ago, he seemed to be a devout Methodist; and I gave him a letter recommending him as a teacher. This, with other forged letters, he used to obtain sympathy and aid. But he has since proved himself a miserable drunkard and unscrupulous impostor.

E. R. ATWILL.

St. Paul's Rectory, Burlington, Vt.

### THE SOCIETY FOR THE INCREASE OF THE MINISTRY

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders]. Remittances and applications should be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y,  
373 Asylum street, Hartford, Conn.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK,  
1224 Chestnut street, Philadelphia



## LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

## EPISCOPAL AUTHORITY.

To the Editor of THE CHURCHMAN:

I had waited with deep interest for the result of the appeal of the anonymous bishop for five clergy to place themselves at his disposal for work. I was absent at the diocesan council when the reply was given, and so missed seeing it until yesterday. I should hardly venture, after this interval of three weeks, to revert to it, but I find in the review of Bishop Selwyn's life in the *Guardian*, just received from England, such a clear enunciation of the same principle of simple, faithful obedience to authority in taking up fields of labor that I ask permission to quote it.

Mr. Selwyn's letter to the Bishop of London runs thus: "My lord, whatever part in the work of the ministry the Church of England, as represented by her archbishops and bishops, may call upon me to undertake, I trust I shall be willing to accept with all obedience and humility. The same reasons which would prevent me from seeking the office of a bishop forbid me to decline an authoritative invitation to a post so full of responsibility, but at the same time of spiritual promise. . . . It has never seemed to me to lie in the power of an individual to choose the field of labor most suited to his own powers. Those who are the eyes of the Church, and have seen him acting in the station in which God has placed him, are the best judges whether he ought to go up higher. . . . The only course seems to be to undertake it at the bidding of proper authority, and to endeavor to execute it with all faithfulness."

These are golden words. His is the spirit which makes a man steadfast, resolute, and unflinching, whether in the battle-field or in the lonely mission post. He has been sent by authority to guard that point, and there he stands for duty and for God, and he will not move until the voice that sent him forward bids him change.

When I first came to this country I asked of a young clergyman, whose promotion had been exceedingly rapid, how parishes were obtained, and he replied, "We look out for ourselves, and our friends look out for us." Yet this "looking out for ourselves" involves a constant unsettling of the pastor's mind, as well as of the unhappy parishes through which he glides, and is the exact opposite of Bishop Selwyn's view. But I suppose the "people love to have it so," for episcopal advice is, I expect, seldom sought by vestries or regarded. I do not say this in the way of censure, for it is a factor not as yet taken into account; and if the bishops have little authority, they have certainly claimed very little.

I am glad the Bishop of Central New York has spoken out. It may be some time before the importance of a directing executive is acknowledged, and our present ideas of patronage must undergo some modification; but it is well to assert great principles. Under this system the Roman Church has held its ground, and the Wesleyans have won their great victories. Under it alone can our pastoral force be fully utilized, for a bishop who knows his whole diocese must, with his council of advice, be the fittest judge of the special needs of the several parishes.

The idea is not novel in other branches of the Church. In 1866 a Canadian bishop told me that his synod placed all the patronage in his hands in preference to a board of nominators. The Bishop of Newcastle, New South Wales, the friend of Bishop Selwyn at Cambridge, and his episcopal colleague at the antipodes, used to receive the new clergy at his house, and take a few days or a week to ascertain their especial powers, and then dis-

patch them to such a parish as he thought them best fitted for; and whenever they needed a change he had it in his power to bring it about as vacancies occurred.

Sir Garnet Wolseley has just been ordered from Cyprus to the Cape, and he will leave his garden and his roses without a murmur and go; and another officer has been ordered from India to join him. Thus do the kingdoms of this world send their strong men to help in weak places, and they are obeyed. I cannot see that the interests of the eternal kingdom should receive less willing service. Alas for our weakness! We talk loudly of the cross, but when required to take it up for ourselves, we shrink from its thorns.

I suppose, in compliance with your wholesome rule, I must subscribe myself,

Your very obedient servant,

JOHN A. GREAVES.

Ivy Depot, Va.,  
Feast of St. Barnabas, 1879.

## CLERGYMEN'S RETIRING FUND SOCIETY.

To the Editor of THE CHURCHMAN:

IN THE CHURCHMAN of March 15th you kindly published a communication in reference to this society which was very useful in attracting attention to its work. As an effort is now making, and with most encouraging success, to extend the society among the clergy and secure the coöperation of the laity, will you permit me further to explain its object and plan, with the utmost possible brevity?

The society is incorporated under the laws of the State of New Jersey, for the purpose of providing a permanent and accumulating fund for the benefit of clergymen who comply with its conditions of membership.

These conditions are: the possession of a cure in the Church at the time of entering the society; the payment of one dollar a month to the fund of the society, and the payment of an initiation fee in one of the three following forms: A single collection (not an annual collection) taken in church, and given to the fund; or, in lieu of that, ten dollars cash payment; or, in place of both, a note for ten dollars, bearing six per cent. interest per annum, payable (principal and interest) out of the first dividend received by the signer from the fund.

The provision for the formation and increase of the fund is made in this way. A by-law of the society requires that all contributions to it shall be added to the general fund, which cannot be diminished. The result of the operation of this rule must, therefore, be a constant increase of the fund, the interest of which alone is divided among those members of the society entitled to dividends.

The conditions of eligibility for dividends from the fund are as follows: The person receiving dividends must be (1) at least sixty years old; (2) must be a contributor of at least one dollar a month, and (3) have been a contributor of this amount, monthly, for at least five consecutive years.

It is also provided that a failure to pay the pledged contributions for three consecutive months shall deprive the person so failing of his membership in the society and the dividends which shall be due to him. The only other causes of this deprivation are death and voluntary resignation of membership.

The dividends are made thus: The whole interest of the general fund is divided annually among all contributing members who are sixty years old and have been five consecutive years contributors, and remain contributing members of the society. One half of this interest is divided among them in equal portions; the other half in proportion to the number of years they have been members of the society, or, in other words, to the amount they have contributed to the fund in monthly payments.

The management of the fund of the society is in the hands of a board of trustees, chosen at each annual meeting of the members of the

society. Every possible provision will be made for the security of the fund.

1. This society represents a faithful effort of its founders to establish a permanent and growing fund for the benefit of the veteran clergy, and thus supply a want deeply felt by the clergy and laity.

2. The founders of the society hope that the laity will soon be brought into active coöperation with it for the benefit of the older clergy, who undoubtedly have a fair claim upon the Church for due provision in their later lifetime in return for the service of their best years.

3. It is hoped, therefore, that the required monthly payments will be made from communion alms, or other offerings of the people, with the knowledge and free consent of the laity who make the offerings.

4. The Clergymen's Retiring Fund Society is not, therefore, merely a mutual insurance association. It is intended to provide a permanent fund for the benefit of the most worthy class of the clergy, which shall exist and grow throughout all the future of the Church in the United States. It purposes to secure a perpetual Clerical Sustentation Fund for the older clergy, so far as possible from the offerings of the laity.

5. Its benefits, however, have no direct dependence upon the question of the infirmities of age. All members of the society receive their proportionate dividends from the fund who fulfil its conditions.

6. The clergy, in order to become members, must be either bishops, rectors, ministers in parishes, or in charge of missions. But although the possession of a cure is essential to the beginning of membership, the loss of a cure does not prevent the continuance of membership. That depends upon the continuance of pledged contributions.

7. The willing coöperation of the laity with the society is desired. Provision will soon be made for benevolent laymen to become pledged contributors to the fund without dividends from it. Until that provision is made, all such laymen can contribute to it by making their rectors members of the society, by making other clergymen members who are eligible, and yet unable, without assistance, to join the society, and by contributing to the contingent fund.

8. The prospects of the society are most promising. During the past six weeks, within a limited section of the Church, and with few resources for canvassing, the number of members has increased from thirty-nine to ninety-five.

9. The general officers of the society are the following: the Rev. R. M. Abercrombie, D.D., Jersey City, N. J., president; the Rev. Wm. W. Holley, Hackensack, N. J., secretary; and the Rev. Joseph H. Smith, Newark, N. J., treasurer. Additional information may be obtained from the above-named persons, or from the undersigned.

F. B. CHETWOOD, General Agent.  
Elizabeth, N. J., June 17th, 1879.

## THE LEAFLETS.

To the Editor of THE CHURCHMAN:

Some of your correspondents seem to think there is danger that our uniform system of lessons, modelled after the international series, may crowd both the Bible and the Prayer Book out of the hands of our children. There is no conceivable reason why such should be the case. The Prayer Book has in a measure been driven out of the Sunday-school by the adoption of "children's liturgies." This I think is a great mistake. There is no reason why there should be any other liturgy than the Prayer Book for opening the Sunday-school. Not that the whole Morning or Evening Prayer should be read; but any judicious superintendent or minister may select such parts of the service as may be used to advantage; and, as all children soon



tire of sameness, the service may be varied from time to time to advantage.

As to crowding the Bible out of the hands of the children through the use of the leaflets, the thing is absurd. Nothing has ever been conceived in modern times that has given such an impetus to the study of God's Word as the uniform system of lessons now being used all over the Christian world. Our Church has been driven to their adoption as the only means of keeping pace with all other Christian bodies in this department of work. It is only necessary for one to try the system, and know how to use it, to see the great beauty and utility of it.

To use the system properly, the lessons, both by scholars and teachers, should be mastered at home, so that nothing is brought to the Sunday-school but the Bible in the hand of each scholar, and a teacher's Bible and leaflet for the teacher.

To see the latter in his class with his hands full of "helps" is a sure proof that he has not studied the lesson at home. He should bring the lesson in his head, not in books or aids. So the scholar should master the questions at home, and only bring the Bible with references neatly marked. Thus prepared and recited, the only book seen in the class is the Bible. How such a proceeding can tend to drive the Bible out of the hands of our children is more than I can understand. The very reverse is true. It is the old catechism system that drives the Bible out of the hands of our children.

A. J. YEATER.

Memphis, Tenn., June 9th, 1879.

### DIVERSITY.

To the Editor of THE CHURCHMAN:

Verily, after reading the "Letters to the Editor" which have appeared in THE CHURCHMAN during the past few weeks, one is almost tempted to sigh for some new "Osmond" to rise up in these latter days and reform the usages which have obtained in the manner of performing Divine service.

At all events, does it not appear that some more explicit and authoritative directions are needed to secure uniformity in the manner of conducting the services of the Prayer Book than are now, apparently, given by the rubrics?

On the one hand, we are told of usages adopted by congregations in imitation of other congregations; and on the other, of usages "suggested" (which is tantamount to adoption) by clergymen in accordance with their individual ideas of fitness and necessity.

The object of these changes is said to be to increase the devotional spirit of worshippers. If that result is obtained by increasing the audible participation of the congregation in the services, why not apply it to all the devotions of the Prayer Book? To be devout in the greatest possible degree is certainly the object of every sincere worshipper; and if a few of our brethren have discovered that the present general mode of conducting the services has been found insufficient to promote devotion—if all this great while we have not been as devout as we might have been, through lack of participation by the congregation in the portions of Divine service which are appointed to the minister alone—then let us all unite in saying—everything.

After all, when we have legally constituted authorities to make and regulate ceremonies, and bishops to explain, decide, and enforce the manner in which those ceremonies are to be observed, is mere desire upon the part of a parish and its rector, here and there, to regulate the services of that parish, or its particular customs to become the standard for some other parish where the customs may be liked? In short, are a few isolated parochial usages to be urged as sufficient reason and authority for changing any part of the service?

If changes in the manner of conducting

Divine service from what may fairly be claimed as general custom, based upon a generally received interpretation of rubrics, are desired, should they not rather first be submitted to the authority that "hath power to decree rites and ceremonies," and then, if authorized, be lawfully used, instead of being first begun in contradiction to law and custom, and then sought to be sanctioned upon the ground of fitness and desirability?

One who reads the frequently interesting accounts of services held in various churches is struck with the variety of usages in the manner of conducting the service. Some, undoubtedly, are an improvement; others may not be considered so by many. But whether meeting with general approval or not, there should be, I submit, some authority given for such changes—some general authority—or else, in the course of time, we will have the "Use of New York," the "Use of Texas," and so on.

Standing at the presentation of the alms is becoming, and I think deservedly, a general custom. So far as I can discover, there is no law for or against it. I suppose I might introduce this custom with the sanction of my bishop. But here the fact is presented that the custom is sanctioned in one *concilio ad clerum* and discountenanced in another. I well remember a layman who objected to it upon the ground that he did not want "his offering lifted up." Of course, he was a little mixed as to whether the presentation could take place without the congregation standing.

It is needless to enumerate the variety of usages that are known to exist at present. Some of them, it is true, are isolated cases—very isolated indeed. But one can't tell when one is going to run upon one of these uses. The question is, Where is the line to be drawn? How far is individual or parochial judgment to be the guide for what is deemed devotional?

Hence, I say it appears that some more explicit and authoritative directions should be given, either by rubrics, canons, or resolutions of the General Convention, than are now given, if we are to have uniformity in the use of the Prayer Book in the various dioceses, or even in the various parishes in one diocese.

It may be pleaded that latitude and liberty should be allowed. Perhaps they ought, if used within bounds. But latitude and liberty, abused, create the necessity for canons on the "introduction of ceremonies or practices not ordained or authorized in the Book of Common Prayer," as well as on "persons not ministers in this Church officiating in any congregation thereof."

One word as to standard editions: The canons make careful provision that none but editions corrected by the standard editions of the Bible and Prayer Book shall be used in our churches. As to the Bible, I may say that I have never seen an edition that had the certificate required by Canon 18, Title I. But I have seen Bibles in our churches which were not according to King James's version.

But as to the Prayer Book, I have seen in the same chancel those that were correct according to the standard editions, and those that were not correct. I have been reading THE CHURCHMAN for a number of years, but I have yet to read a "public notice that such edition is not authorized by the Church."

These little, and perhaps harmless, varieties in Prayer Books are apt to be the cause of some little confusion to a minister, when, for instance, in visiting and assisting a brother clergyman, he announces from his book the proper psalm for Whitsun-day, and his brother announces the epistle for Whitsunday. Or when, in repeating the responses in the *Gloria Patri* with the congregation, they suddenly leave him to say the "Amen" alone. Or again, when he is reminded that he has omitted a word ("may") in the General Thanksgiving. These may be indifferent matters, but the Bibles and Prayer Books used in our chancels ought to agree with the standards.

MELVILLE M. MOORE.

### NEW BOOKS.

RENAISSANCE IN ITALY. The Fine Arts. By John Addington Symonds, author of "An Introduction to the Study of Dante," "Studies of the Greek Poets," and "Sketches of Italy and Greece." [New York: Henry Holt & Company. 1879.] 8vo, cloth, pp. 550.

This republication, in an exceedingly attractive style, of Symonds's great work on the renaissance in Italy shows laudable enterprise on the part of its American publishers. The volume is not of that kind which finds a ready sale. Its worth will not be appreciated by those who are satisfied with books which treat of art in a superficial way, and who think that the history of it includes nothing more than a knowledge of the men who became masters and of what they accomplished, and a criticism of their different styles. The author goes much deeper than all this. He traces causes, and shows the relation between the revival in art and the other intellectual movements which were going on at the time. In short, Mr. Symonds, while thoroughly acquainted with every part of his particular subject, is more than a specialist. He takes a broad and comprehensive view of it. The present work, we are told, is one of three, all bearing on the same general topic. The other two are, "The Age of the Despots" and "The Revival of Learning." The books, taken together, form "one connected study of Italian culture at a certain period of history." "Still," the author goes on to say, "each aims at a completeness of its own, and can be read independently of its companions." Yet the view furnished in this separate volume is more thorough and just than would have been the case had the two others never been written or planned.

In speaking thus favorably of the book—and we do commend it heartily—we would not like to be understood as accepting without question all the statements contained in it. In the opening chapter, for example, which is, in the main, a fair showing of how art and Christianity stand related to each other, not only historically, but theoretically, we think that he fails to recognize all that they have in common.

He claims that "the spirit of Christianity and the spirit of figurative art are opposed, not because such art is immoral, but because it cannot free itself from sensuous associations." This word sensuous he uses, we assume, not in its bad, but in its philosophical sense. The idea is more clearly expressed further on in such passages as these. We collect them from various places, and take them out of their connection, it is true, but they all bear on the same point:

Art, by magnifying human beauty, contradicts these Pauline maxims: "For me to live is Christ, and to die is gain"; "Set your affections on things above, not on things on the earth." Art is always reminding us of the body which piety bids us to forget. Painters and sculptors glorify that which saints and ascetics have mortified. The sublimity and elevation which art gives to carnal loveliness are themselves hostile to the spirit that holds no truce or compromise of traffic with the flesh.

We venture to say that a thorough understanding of what Christianity is would have saved the author from the error into which he has fallen. He represents, we admit, a view somewhat common—namely, that the religion of the New Testament teaches us to despise the body; that an eternal release from it is a thing to be devoutly hoped for; and that, in short, the Gospel deals with and glorifies only what is spiritual. This notion, though more or less popular, is, nevertheless, false. The fact of the Incarnation, together with that of the Resurrection, testifies to the essential worth and dignity of the body as a part of humanity. There is no necessary hostility between what the author calls "carnal" and spiritual "loveliness." Besides, "the flesh," as St. Paul uses that term, does not mean, as Mr. Symonds plainly believes it does mean,



merely the animal or bodily desires. It signifies also the affections of the soul.

This misconception as to what the spirit of Christianity really is tempts the author to predict that the art of the future will represent something which now lies outside of both our present Christianity and paganism. It belongs to "that farther point at which the classical ideal of a temperate and joyous natural life shall be restored to the conscience educated by the Gospel." We have many times noticed that those who are looking forward, in this way, to a Christianity of the future generally misconceive that of the past and of the present. Had the author really grasped the meaning and promises of the Gospel, and the significance of St. Paul's teachings on the Resurrection, he would not, we are sure, have said that they are hostile to the "classical ideal of a temperate and joyous natural life."

We are not disposed to criticise him harshly. His conclusions follow logically from the premises. And these premises, unfortunately, have been accepted as true by numberless Christian teachers. It is a prevalent notion, yet a heresy, that matter is essentially evil, and that the spiritual alone is precious in God's sight.

Thus far we have noticed only the opening chapter of the volume, that which serves as a general introduction. When we get into the work, and begin to follow the author as he describes the rise and development of the renaissance, in painting, sculpture, and architecture, and groups the different artists into schools, and shows not merely the movements that were going on, but also the impulses that were at work underneath, we forget the mistake he made at the outset. We have seldom read a more enjoyable book on the subject, and one which was, at the same time, so thoroughly instructive.

ROBERT BURNS. By Principal Shairp, Professor of Poetry in the University of Oxford. [New York: Harper & Brothers. 1879.] 12mo, cloth, pp. 205. Price 75 cents.

Of all the volumes thus far published in the series on "English Men of Letters," this is decidedly the best. The subject required a man just like Principal Shairp, one competent to discriminate fairly between the weakness of the poet and the power of his productions. He fully appreciates the brilliant gifts of Burns, and he is equally ready to acknowledge whatsoever good qualities he possessed, his genial temperament, and his naturally noble endowments of head and of heart. But he is also conscious of the serious defects which marred all those brilliant gifts.

Many biographers have written of the marvellous peasant poet. When Carlyle published his famous essay on Burns, he could number six which had already been given to the world. Since then at least as many more have been published. But we venture to say that, of them all, this by Professor Shairp is the most honest and correct. The author invariably uses a well-balanced judgment in weighing the significance of each event of the poet's history, and in measuring the worth of each part of his literary work. In short, we could hardly express too strongly the merits of this biography. It is to be ranked among the best specimens of analysis and criticism.

STATE CHARITIES AID ASSOCIATION. Seventh Annual Report to the State Board of Charities of the State of New York. April, 1879.

The very able and interesting report of this organization, by the secretary, Miss Susan M. Van Amringe, contains a great deal of important information in regard to the several classes of the poor, and to the provision made for them in different counties of the State of New York. The suggestions with reference to the disposition of children, so as to remove them from contact with "adult, able-bodied paupers," and also those which relate to the "elevation of the poor in their own homes," are most important, and it is to be hoped that the active measures which have been inaugu-

rated in both directions will be attended with deserved success.

The value of the report is enhanced by the various statistical and other appendices, and the whole is made easy of reference by a carefully prepared index.

READING BOOK OF ENGLISH CLASSICS FOR YOUNG PUPILS. Selections from the Standard Literature of England and America. By C. W. Leffingwell, D.D. [New York: G. P. Putnam's Sons. 1879.] 12mo, cloth, pp. 403.

Books like this do not really come within the reviewer's province. It is a compilation of extracts designed for reading exercises. They are selected from standard authors, and they embrace a considerable variety of literary excellence. We notice that, with very few exceptions, the pieces are fresh. They have evidently been taken from original sources, and not from other compilations of a similar kind. The editor has, moreover, departed from the usual custom in selecting portions of the Bible. The wisdom of turning Holy Scripture into a reading exercise will be questioned by some, even after they are told that one design of the volume is to convey, along with a knowledge of the best specimens of English literature, "lessons in morality and religion."

POESIE FÜR HAUS UND SCHULE. A Collection of German Poems for Use in Schools and Families, Selected and Arranged by L. R. Klemm, author of "Lese und Sprach-bücher in 8 Kreisen." [New York: G. P. Putnam's Sons. 1879.]

This is a most excellent collection of German poems. They are arranged in four parts and according to a system of gradation, the easiest selections coming first. The volume contains really, therefore, a series of "progressive readers." And it is refreshing to find that here a single book is sufficient for the purpose which ordinarily would require four. This multiplication of text-books, whereby the same kind of knowledge is dealt out in a dozen successive courses, is unnatural and unwise.

### LITERATURE.

MR. JOHN FISKE, of Harvard University, has recently repeated at University College, Gower street, London, six lectures on "America's Place in History," which he originally delivered in Old South church, Boston.

PROF. MAX MÜLLER, whose translation of the Upanishads is about forthcoming, dedicates the version of the sacred books of the East, which he edits, to Lord Salisbury, Sir H. Maine, and the Dean of Christ church. A preface of over fifty pages begins the work.

THE new work on which Canon Farrar has for some years past been engaged will be ready for publication next month. It will be entitled "The Life and Work of St. Paul," and will be published by Messrs. Cassell, Petter & Galpin in two volumes, uniform with the library edition of Canon Farrar's "Life of Christ."

CHARLES DICKENS'S "last letter," dated the 8th of June, 1870, has just been presented by Mr. Charles Kent to the British Museum, where, it is believed, it will before long be on view among the cases devoted to the exhibition of interesting autographs of eminent persons. This "last letter" was originally published in the *Athenaeum*, and went the round of all the English papers on both sides of the Atlantic.

AT a sale of a portion of the Firmin Didot library, a missal bequeathed to Queen Catherine, wife of Henry V. of England, by her father, Charles VI., and afterwards the property of Henry VI., Henry VII., and Henry VIII., was bought by a Paris bookseller for 76,000 francs. A manuscript which belonged to Mary Queen of Scots brought 10,000 francs. The five days' sales realized 633,000 francs, and a fourth portion is expected to bring the total up to 5,000,000 francs.

"FIRST PRINCIPLES OF POLITICAL ECONOMY," by Joseph Alden, D.D., LL.D., author

of "Science of Government," etc., has been published by Davis, Bardeen & Co., Syracuse, N. Y. It is intended to serve as a text-book for public schools. A series of questions follows each chapter. The chapters themselves set forth the general principles of the science. The work is well adapted for instruction in the elements of finance and the laws of trade. The importance of the knowledge herein contained few will question.

MESSRS. HENRY HOLT, & Co. have published in their series of "Handbooks for Students and General Readers" a treatise on "Practical Physics," by Frederick Guthrie, PH.D., Professor of Physics in the Royal School of Mines, London. The author states the leading principles of molecules, of sound, light, and heat. The work is not a mere compilation, or a superficial sketch, but an honest and thoroughly scientific book. It gives more than a mere word-knowledge of the subject; and while it does not embrace as many particulars as are contained in larger treatises, it is, at the same time, eminently satisfactory.

"AN ATTIC PHILOSOPHER IN PARIS; OR, A Peep at the World from a Garret: Being the Journal of a Happy Man," forms one of "Appletons' new Handy-Volume Series." It is from the French of Emile Souvestre, and is one of the most delightful books we have seen for a long while. If the world had more philosophers like this one, who found his chief delight in making others happy and in bringing out their latent goodness, it would mark a long step toward a better condition than the present. The story is written in the form of a diary, and, from beginning to end, it is pure and pleasant. No one can read it without feeling its softening power, and its quiet persuasiveness toward what is good and noble.

"POEMS OF PLACES," edited by Henry W. Longfellow, and published by Messrs. Houghton, Osgood & Co., Boston, is the title of a series which has become deservedly popular. Two new volumes have recently appeared. One is devoted to the "Southern States," and the other to "Oceanica, Australia, Polynesia, and Miscellaneous Islands." The first is filled almost entirely with poems by American writers, and a large number of them are dwellers at the North. The second is more cosmopolitan in the matter of authorship, and is, at the same time, considerably inferior in merit. But of the series as a whole we can speak with warm approval. It has many excellences, and not the least of them is the fact that it has established a connection between poetry and nature. General descriptions lose half their power, and nearly all their reality. The editor of these rich volumes has added to the science of geography a charm which it will never cease to keep, at least in the case of those who have read them.

Lippincott's for July contains, among many interesting articles, an illustrated description of "Stratford-on-the-Sound." The article is written in a vivacious manner. The quaint old town, noted alike for its beautiful scenery and intelligent society, is described in a very agreeable manner. This town is said by the writer to have produced in its time more brilliant women than any other place between New York and Boston. "At and After the Play," by L. Clarke Davis, is a critical discussion of the artistic merits and character of Joseph Jefferson, his personation of Rip Van Winkle, together with some account of the gifted family which for generations have adorned and illustrated the American drama and American social life by their professional talent and personal worth. The writer displays just discrimination, and bestows no praise which is not deserved. The sketch of Mr. Jefferson's private life is an extremely attractive picture of social life and prosperity, the well-earned reward of hard work. "English Views of Franklin," by Thomas Hughes, author of "Tom Brown at Rugby," throws a



clear and satisfactory light on many points; and with his comments, which are equally sagacious and just, will do much good with the reading public in England, for which they are specially intended. The magazine, as a whole, is an excellent number; the fiction as well as fact being about the average of *Lippincott's*.

*St. Nicholas* for July quite fulfils the promise made by the editor before its appearance. It is capital summer reading for little folks. The frontispiece is by Wolf, and is a very fine one. The story describing it is called "Dru's Red Sea," and is about a little girl who, at the risk of her best bonnet, saved the money she had been given charge of. This is followed by some very suggestive little verses, called "Nid-Nodding," by Lucy Larcom. Boys will specially enjoy Frank Converse's "Dory-Fishing" and Stockton's "Jolly Fellowship," which treats this month of cooling, comfortable things, such as swimming and a journey by sea. "Blossom-Boy of Tokio," a Japanese story, with many illustrations by Japanese artists, is something very unusual and interesting, and is as good as a bit of history for a child with a good memory, and so charmingly told are the descriptions that not one child would ever dream of skipping them. "Company to Supper" is very funny, and Charles Barnard's realistic story, "Blown Away," is one of the best in the present number. "How to Make a Hammock" is something else for boys. The many very plain illustrations seem to simplify matters, and undoubtedly many idle but skilful small fingers will be set at work by this instruction in weaving made easy. Special mention should be made of Margaret Vandegriff's verses, called "Catching the Cat," also of the "Sylvan Party," by Alice H. Harrington, with its many piquant illustrations. The music page has a new duet for four little hands, called the "Fourth of July March."

It is safe enough to say that in the matter of pictures *Harper's Magazine* is quite surpassing itself. The illustrations in the present number are finer than ever before. Prof. Charles Carroll begins the July number with a paper on "Narragansett Pier," with many artistic and striking illustrations by Reinhart. Spicily descriptive and chatty, the well-told tale paints for us in glowing colors this delightful watering-place, its various attractions, its peculiarities, its whims, and its pretty girls. This is followed by some clever verses by James T. Field, called "The Owl Critic." In its way it is a capital hit upon the fault-finders and self-glorifiers, the people who are able to improve upon nature itself, according to their own insinuations. "The Land o' Burns," while containing little of special interest, so far as the letter-press is concerned, has many fine illustrations of various points of interest to any one familiar with this poet, even by hearsay. For instance, "The Twa Brigs of Ayr," "The Banks and Braes o' Bonnie Doon," "Tam o' Shanter Inn," "The Burns Cottage," etc. The third paper upon "A Peninsular Canaan" quite keeps up the interest the previous ones have excited. Peach culture, a particularly interesting topic at this season of the year, is dwelt upon to some extent. "The Storming of Stony Point" is a spirited account of that important battle of the revolutionary war. The memory of the brave officer, Anthony Wayne, is eulogized, as is also the bravery of sundry officers and soldiers, now forgotten, who figured on that famous field. Henry James, Jr., has a short story, called "The Diary of a Man of Fifty." His singular ability as a delineator of character by mere outline touches and suggestions is well displayed in this his latest short story. James is unmistakably an artist, but an artist without vitality, without force. "Recollections of Charles Sumner" is the title of a valuable and interesting paper by Whipple, and these, together with many others, make up a most valuable number.

## SCIENCE.

THE United States government has granted \$5,000 to Prof. Newcomb for the construction of the apparatus—explained by him at a meeting of the American National Academy of Sciences—for determining the distance of the sun by measuring the velocity of light.

M. P. TRUCHOT has written a letter to M. Dumas concerning the apparatus of M. Lavoisier, which was read before the Académie des Sciences and excited much interest. Lavoisier's chemical laboratory and his physical cabinet have been preserved by the family, and are now in the possession of M. G. de Chazelles, at Canière, near Aigueperse, Puy de Dôme.

THE sensibility of selenium charged with an electric current to the influence of light is tolerably well known. *The Scientific American* informs us that Mr. Carey, of Boston, has devised a camera, into the construction of which a bar of selenium enters, which he calls a teleelectroscope. It will receive the image of a sitter at New York and produce the photographic impression at Boston.

AN important discovery has been made by Mr. Ussher and Dr. Leith Adams, at Cappagh, near Dungarvan, county Waterford, of a cave in which occur celts, the bones of the megaceros split by man, bear bones, etc. A notice of the discovery was laid before the Royal Geological Society of Ireland at their last meeting. The cave as yet has only been very partially explored, but we learn that the Royal Irish Academy have granted £50 to assist in the explorations.

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## CALENDAR FOR JUNE.

8. Trinity Sunday.
11. St. Barnabas.
13. Friday. Fast.
15. First Sunday after Trinity.
20. Friday. Fast.
22. Second Sunday after Trinity.
24. Nativity of St. John Baptist.
27. Friday. Fast.
- 29 { St. Peter.
- Third Sunday after Trinity.

## HIS GARMENT'S HEM.

BY W. M. L. JAY.

The morning comes across the hills—  
The green and golden hills of June—  
And stirs the air with blissful thrills,  
And wakes the landscape into tune.

The lily swings her fragrant bells,  
The birds make vocal all the trees,  
And on the beach long tidal swells  
Break into "music of the seas."

The breezes sing their wandering song,  
And every insect's burnished throat  
Gives forth its chirp of rapture strong,  
And every wing its strident note.

My lips alone send out no sound,  
No sign of sharing in the strain—  
Yet, Lord, Thou knowest what deep wound  
Is gently closed and eased of pain.

I seem to touch Thy garment's hem  
In all these wondrous works of Thine;  
And straightway from Thy heart, through them,  
Flows healing virtue into mine.

## MISSIONS IN WEST AFRICA.

BY THE RT. REV. C. C. PENICK.

*Nature of the Heathen.*

Few points in mission work are more obscure, yea, more violently distorted, than heathen character. And yet a correct outline of this character lies at the very foundation of all knowledge of missions in their practical workings. So far as I can judge, there are two great errors: 1. Imagining heathen far more ignorant of right and wrong than they are. 2. Conceiving of them as much more anxious for Christianity than they are.

Though crude, rude, and wild, the most degraded specimens of African heathenism which I have ever met come to you with an amount of knowledge which, if properly directed, would do honor to them; but it does not take many hours for a man with his eyes open to see that they are sold—body, mind, and heart—to the devil. All they have, and know, and are is prostituted to sins as low and degrading as Satan can introduce. And they know it. Their entire systems—social, political, and religious—are based on and worked by the tactics of sin and deception. The policy of sin is far more strong in their estimation than that of right. Lying is their deepest policy, sensual indulgence their greatest joy. Now, coming to a people in this state you must come in power rather than in speech, for they conceive of speech as made to deceive; nor do they accord your words any more sincerity than their own, until your life's power has compelled them to do so. They are not a set of souls hungering and thirsting for righteousness, ready to flock around each minister of light, and, Mary-like, sit at his feet drinking in the words of life until the soul is full of heaven's joy; but they are more like the Sadducees, wanting Jesus to depart from their coast. Truly, Jesus has to fight His way to every people. He has to over-

come the love of the world in the human heart, be it civilized or heathen, ere He can be enthroned as King. Christians should banish at once and forever the idea that Satan's kingdom is less antagonistic to God's in heathenland than in Christendom, for heathenism is little less than souls completely under the command of Satan, given over to work all uncleanness with greediness. I would impress on the reader's mind that this is not merely an accident; it is their nature, woven through and through them and all their systems, religious and political, so that reformation truly and deeply means regeneration—nothing less. Long, long after the light of civilization has begun to shine about these people their hearts and lives bend steadily on to love and serve the same passions as when they were ignorant of that light. And not until the love of Jesus overcomes the love of the world in their hearts do they throw their force on His side.

Now, looking at the work of missions thus honestly and practically, stripping off all the novelty and deceiving romance which an age of love for the romantic continually intrudes upon it, we see at once it must be a real, sound, fire-tried result that will spring up, live, advance, and conquer here. No mere tidal wave of feeling or fanaticism will build up the kingdom. No new plan or discovery will suddenly accomplish the result. "Knowledge puffeth up, but charity edifieth." Yes, love, long waiting, deep suffering, strong toiling love must build up hearts in faith, knowledge, and love of Jesus. Once get a correct idea of the nature of the people, and then we can proceed to form intelligent plans for their help and Christianization. If my outline of heathen character is correct, it will show at once the necessity for the most clear-cut and decided type of Christianity to be advanced against it. There can be no parley, no compromise, no half-way ground. Set up the Christian standard clear and full, then all that is true and pure in heathenism will flow to it. But here again we must mark that the standard cannot be raised in mere words; it must move forth in Christian life. The ordering of every business detail, the cashing of every bill, the drawing of every contract, the overseeing of every piece of work, every household joy, every school regulation—in short, the whole life, individual and congregational, must meet heathen wrong and corruption from the very outset to the end. And in this the difficulty is not so much in getting the Christians to do his part as making the heathen do his. To err on the side of liberality is to blur justice in his eye, and make him feel God holds the white man, but not the black, accountable.

This shows at once the vast importance of individual Christianity in every member of the mission staff. Just one defective spot is like the fly in the ointment. We can, we must, differ very, very much in our natural dispositions; but each must be like the dying soldier, who said to the surgeon, probing near his heart, "A little deeper, and you will find the emperor." So each must carry Christ in the heart, the standard and rallying point, the key-note and test stone, the great Maker and shower of all, as "One" that the world may know. "God sent Him and He sent us."

The heathen are open to the powers wielded by such a spirit. It is not uncommon to hear them say: "They have but one mouth," meaning, they speak but truth, and will not change as they do. I hold it of the very

first importance to show the heathen at the outset that Christianity is not a money-making business. We may truly say, "Seek first the kingdom of God and His righteousness, and all of these things shall be added unto you." The whole tendency of the heathen, yea, the natural man everywhere, is to seek first "these things," and then wait for the kingdom of God to be added. The heathen walk by sight, and every one I have ever met in his heathen state aims only for the Christian's money. Now, Jesus was very careful to say, "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." Christianity came to the world in the garb of the poor, and the sooner we can show the heathen this and convince them that our treasures are in heaven, the sooner will we make them Christians in deed and in truth. Daily, almost, do we see them going back and walking with us no more, because the loaves and fishes are gone.

Now, unless we are very firm on this point, our impatience to advance will lead us to cause these people to sell us their children to come to our schools; in my opinion a lamentable mistake, for it teaches a falsehood, viz., that it is more to our advantage to have these children come than it is to theirs to send them. We thus at the outset teach them to shirk their responsibility, and give them a wrong relation to their offspring, their duty, and their God. No; we must bring a full, square, complete Christian front up to the work, one that makes us keenly alive to our responsibilities, and holds them bound to theirs. Show them we do not come to have our way, but to let God have His, and His way is to make men of them. And we must be strong to wait for the right to work. God's way is always the strongest way. His side will prevail. We must start out for a long, tedious battle. Selfishness must be overcome in the nations. Jesus must stand out loved for Himself alone, and that love must carry the heart. Less than this is less than Christianity, and cannot advance to the conquest.

Cape Palmas, May 9th, 1879.

## WOMAN'S AUXILIARY.

*The Value of Organized Work.*

Surely it is not the least of the benefits resulting from the formation of the Woman's Auxiliary that many parishes have, through its suggestions, been taught to work in a more skillful manner for the Church at large.

There are parishes whose members some years ago felt that they were doing well under the old desultory system, which now are astonished at the results attained under the new.

Formerly one or more boxes were annually sent to the domestic field, and perhaps something also was attempted for the Indians, but this was all; as for the colored population of our own land, or the heathen of another hemisphere, it seemed quite beyond comprehension that they should be included in the yearly effort.

And yet it needed only that the energies and capabilities thus far displayed in those parishes should be increased and exercised, by the application of some of the same efficient systems in use for parish work to a distinct missionary department, to bring about the results referred to. For instance: In every live parish there is a Pastor's Aid Society, or a Dorcas Society, or both, one devoting itself to providing for church improvements or ex-



penses, the other looking after the needs of the parish poor.

It is hardly necessary to say that the diligent ladies belonging to these several societies have regular days, week after week, when they meet together to work, to hear suggestions, to consult, and in every way to forward the objects which they have in hand; while the pastor looks in occasionally to bring to their notice some new case of distress, or to bid them Godspeed in their labor of love.

If it should be suggested to these ladies that they are giving much valuable time to these meetings, they would, with one accord, not only feel that they were but doing their duty, but also would say that without such meetings nothing of any consequence could be accomplished. Let this principle now be applied to their missionary work. Let a distinct organization be formed, to be known as the Woman's Missionary Association of the parish, and what will be the results? The following statement (and it is not an isolated example) will show.

In a large city church, where, under the old system, about \$700 was given for missionary work, under the new, viz., with an association formed in behalf of that work, \$1,700 was given, nearly half of which was designated for the foreign field, which hitherto had received no offering at all. And what means were used to draw forth such substantial interest? Simply those to which they were accustomed, but now employed in a new direction. First, *time*. The ladies were willing to give one morning in a month, or, as in this particular case, four mornings during the winter, to consider the claims of Christ's kingdom in the regions beyond. Then arose the desire for information, coupled with the confession of ignorance, the not knowing what the Church was doing in those distant parts, or how best to give the helping hand.

The meetings took place, and at each some faithful missionary was present to tell the simple story of the struggles, the needs, and the triumphs of the Gospel in the East and in the West, and the consequence was what we have described above.

It is one of the commonest principles of human nature that we are immensely influenced, and that often against our will and judgment, by the magic power of the human voice. The old Quaker who went to hear Whitefield, and carefully emptied his pockets beforehand lest he should be carried away by the wonderful eloquence of the preacher, and yet before the close of the sermon was borrowing right and left of his neighbors, that he too might have a share in the good work, is not an isolated case.

It behooves us to make more use of this principle in our missionary work. Our pulpits cannot always be open to those who come amongst us to plead for their different missions, and yet it is right they should be heard. These monthly meetings afford the opportunity, and also provide hearers whose hearts and judgments are all in favor of the speaker.

Let, then, a Woman's Missionary Association be formed in every parish, embracing every department of the work. What will be the result, if earnestly carried out? Some will give who never gave before, and those who have hitherto given, as they honestly supposed, to the utmost will find that in Christ's kingdom and for His sake the uttermost is never reached.

## BEARING ONE ANOTHER'S BURDENS.\*

You and I have become somewhat familiar, my dear children, in the library, this winter, with Bishop Butler's apothegm, that "Christianity is a republication of natural religion." Let me go a little further, and say that revelation is often the interpretation of natural laws. The great material mass that we call nature, moved and controlled in what seems blind submission to fixed rule, is as the ground to which, in His incarnation, "Jesus stooped down, and with his finger wrote" upon it, almost reasons, spiritual meanings at least, of its fixed facts and laws.

Taking, for instance, this short and simple sentence, which we choose as the motto that it might become the motive of your lives, it is not too much to say that it interprets creation as well as Christianity. To speak of burdens is to include the fall before which, and but for which, there had been no burdens. But write this under the recorded and the realized facts of life, and it explains them all.

*Alter alterius onera.* Man was to bear the burdens of the earth, to lighten or to lift them, as he tilled and dressed it, turning its weeds to flowers and making its deserts to blossom as the rose. And the earth was to bear man's burdens, ministering not merely to his physical needs, but soothing and strengthening his higher nature with the beauty that satisfies and lifts up his soul. The very rounding sky came down to finish, with its varied outline, the outstretched surface of the earth, which lifted up in turn its mountain columns to hold up the overarching firmament. Beasts lent their willing strength to share the labors and bear the loads of men; and laid the burden of their providence, their violence, their reasonless instinct, and their mute and hopeless pain down at the feet of man, to tame and train them into happiness.

And all this mutual antithesis of sympathy was crowned, when the creation was consummated, in the bringing of woman to man, to end that loneliness which even the unfallen Adam felt, and to furnish to him the opportunity for the dearest exercise of that instinctive necessity of nature to bear the burdens of another. It is not too much to say that in this principle and by this law of mutual interdependence, unknown perhaps, but by this very legend interpreted and explained, creation began.

So is it the initial principle of Christianity. The burden of man was the self-imposed and hopeless ruin of sin; and God burdened Himself with the load of man's flesh that He might take it away. And the burden of God was the pity for man's estate; and human nature in the Virgin-Born loaded itself with the insufferable weight of Diety, to make that pity powerful and ease it of its load.

In creation continued the lesson lies about us everywhere, of shared burdens and divided loads, of helpfulness, of giving and receiving, of returns, of sympathy.

One set of illustrations from that which we call physics, man's use and application of laws which exist in nature and are interpreted by this revelation, must suffice.

Architecture is man's feeble imitation of the Creator's work. It is the poet, the maker, busy about building with the materials which God created. And this is the problem to be solved: to distribute, to divide, and so to di-

minish burdens. The simple principle of headers and stretchers in the plain brick wall of the poorest house; the clever device of straw and rushes laid over the treacherous soil of swamps to bear the passage of artillery; the exhausted ingenuities of engineering skill to save the thrust of walls by spreading the weight of groined and vaulted roofs; the willows planted thickly along the dyke to interweave their roots and share the mighty burden of the incoming tide; and the strongest and yet simplest of all supports, the arch, whose sloping stones pressing both ways lift off the burden of the keystone, while it in turn enables them; all these are the mechanical appliances of this great law of grace and nature, "Bear ye one another's burdens."

The lesson that I want to leave with you, dear children, to-day, as for the last time these words are the legend of our common life, is the lesson of sympathy. I like to feel always that there is a continuity of life in the succeeding classes which go out from the school, each one another wave, dancing in the immortal sunshine of youth, out from the brook into the river that runs on toward the sea. And so I like to link in the teachings of these last talks, each with what went before. Surely the connection is very close between the lesson of a year ago and this—*expressiveness* and *sympathy*.

Year by year, I confess, there grows on me a sense of the graciousness of sympathy as it enters into and completes character. Needed in a man to soften and tone down the natural roughness men mistake for strength, it is the *sine qua non* of "a perfect woman nobly planned." Without it, purity is glass or ice, reflecting or repelling sin: with it, it is an atmospheric disinfectant; without it, intellect is polished steel engraved; with it, the steel is quickened into the power to make impressions; without it, if love were possible, it would be cruel, narrow, selfish: with it, it becomes the magnet of the world. Sympathy is like the power the loadstone lends iron, which picks out ore from alloy; like the light of the careful woman's candle, which gives to the lost bit of money light and power to reflect that light till it can be discovered and restored; like the wand of the witch-hazel, that bends and points toward hidden springs of water in a barren and dry land. Wandering with rested feet in many lands, and so losing part of my last year with you, I learned more and more the power of this gracious gift, which opens distant homes and unlocks foreign tongues, and not only bridges over into conscious oneness such distances as parted you from me, but really knits in one the various nationalities of the world. And where religion consecrates sympathy, where there is sympathy, that is, in religious faith and life, "there is neither Greek nor Jew, barbarian, Scythian, bond nor free, but Christ is all in all."

I wonder sometimes at the blindness with which we made ends out of means; and at the breakages of life, which waste forces whose wise hoarding would make resistless powers. By which, so far as this is concerned, I mean, dear children, counting sympathy to be that grace so needed in your nature, that, without it, something is wanting in all you are or do; you must save it and store it in the deep places of your hearts, like a rich well, like the mountain spring, to be drawn on when there is real need, to be stirred only by actual want, to be rippled readily by every breath from heaven, but not be

\* The bishop's address to the eighth class graduated from St. Agnes School, Albany.



trickling away into probable evaporation, and spilling over until it is all gone, on the unreal demands of false or fictitious excitements. This is the day of too much novel reading, and of novel reading of a kind that is continually exhausting the supply. The "touch of nature" that "makes the world all akin" is powerless to stir the nature which sentimental drains and sensational stimulants have deadened until its sensibility is gone.

Too many tears over heroines of fiction, too many shocks over hair-breadth escapes in novels, too many hearts broken over disappointed love, on paper, tend at last to leave little for the real acts of life. So, while I believe in the pastime of healthy novels—I do not mean merely the standard words of Scott and Dickens and Thackeray, or the stories of the great women writers of England, Miss Sewell and Miss Yonge, but such novels as George Eliot, Miss Grant, Miss Kearey, Miss Thackeray, William Black, and Blackmore write—I beg you to guard yourselves not only against the poisonous corruption of stories that gild sin with sentimentalism, but against the too much of any novel reading, and against the draft upon your sensibilities of the thin and highly seasoned fiction of the hour. And I want you, not mistaking means for ends, to make the due use of what you have learned here. Take, for instance, the study of history. It is not a mere matter of chronological lists and of catalogued names. It is the panorama of the past; the very highest sort of drama—the stage on which pass before you in the very finest of all acting the living realities, who had "their exits and their entrances" in the centuries whose curtains fall and rise as generations pass away. To have been with the mother of the Gracchi and the wife of Ulysses, with the *chère reine* Philippa, with Catharine of Arragon and the Lady Jane Grey, with Marie Antoinette and the Princess Elizabeth, with the maiden martyr Agnes, with Monica and Helena, is to have learned the how and why of sympathy, to have made our hearts ready to recognize in the lives about us the true courage, the real happiness, the actual misery, virtue in any guise, and vice through every veil. So to have learned history is not to have gathered an herbarium, in which dried stalks and withering flowers suggest a fragrant but a fading past; but to have plucked roots and gathered seeds for planting and transplanting into living forms that make up the companionships of life. Surely it is not less true of language and literature, of mythology, of the exact sciences, the stars in their courses, and the studies of the earth from surface to centre; while mathematics furnishes, in its equations, its parallel lines, its described circles, with their tangent and secant cords, it also furnishes that great ground of sympathy, the relation of each one to every other, of every "X" to some "Y," and the rounding which comes only when we have reached on from the centre, to describe the sphere of our influence to the farthest extent of its radiation, and through every point which it can reach.

Somehow we have come to get strange notions about this word sympathy; to narrow it into one-sidedness, and to pervert it into an easy and imperfect thing. It does not necessarily imply suffering, and it differs utterly from pity.

The natural meaning of the word, the root from which it branches into all its various meanings, is merely "feeling, receiving impressions from outside," and true *συμπάθεια* enters into and feels with temptations, troubles,

pleasures, sorrows that are foreign to our nature; nothing human being really alien to any man.\*

I think one finds here the reason for what men call and consider the uneven distribution of things in this world; why some are strong, some weak, some ignorant, some wise, some gloomy, and some sunny in their natures; some rich, some poor. Life would be an unharmonized unison of monotonous and dreary dead-level but for these things; and that we take no pains to mingle these varieties into unity, to melt these differences into accord, to bear and forbear, to divide and to distribute, is the reason that discord comes instead of harmony. "*Alter alterius onera*" resolves the notes out of mere monotony, and out of dissonance into full accord. And the lightened load of our too much wealth, or wisdom, or joy, is as real a blessing to us as the lightening of our brother's load of poverty, and dulness, and sorrow is to him.

Perfection is unattainable in nature in any other way. Composite colors are the beauty of the world. The dark funereal shade is really the absence of all color, and the stainless color of purity, the light-color, is white, because all colors combine to make it. Our human nature shall only find its full perfection when the characters made opposite and different for this very end, the conditions of life that vary widely from each other as the poles, are brought together in this combination; the one supplying what the other lacks, each correcting, complementing, completing the other, into unity and proportion.

Of course, this is Utopia. But however unattainable its universal and infinite accomplishment, you can do your part toward it, and from the little centre of your spheres of life the influence shall widen, like the spreading circles in the river from the pebble thrown in.

It is no little part of your school training to have been compelled to learn this lesson. The very bringing together, into the close and constant intercourse of such a common life, of the various characters and temperaments that are illustrated here is in itself a burden. Shyness and reserve shrink from it. The love of quiet, and the longing to be, at times at least, alone, are hurt by it. The importance and self-consequence of the only child at home are taken down by it. That is to say, it is discipline, and not the least needful discipline, for young people to teach them, as the sharp edges of selfishness are rubbed down, and the projecting points of self-conceit are broken off, that no one "liveth to himself," that no one is self-sufficient, that we all need something from others, and others something from us; and that the interchange of gifts and the exchange of needs make the current coin in the great commerce of humanity, the circulation of the very life-blood, by which the body "grows according to that which every joint supplieth."

Is it not true of those who are gathered here to help me train you "in the nurture and admonition of the Lord"? No one of us is an encyclopaedia, a walking pantology, as Dr. Park would say, but each giving to each or taking from the other something, till exchange and interchange make the furnishing

\* St. Augustine's application of this writes at once the law and the reward of true charity over the practical lesson of alms-giving. "Poverty is the load of some," he says, "and wealth is the load of others, perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his."

in personal gifts and intellectual attainments of the whole. And it is so with you, not merely for that easy, loving life of ready forbearance which you have really lived together here (for you have illustrated your legend very really, my dear children), but for that future and often harder habit of living which it must have helped you to form.

Going back again from this day forth, to the old scenes and old surroundings, to take up the duties of life, I should be sorry to think, I should be ashamed to fear, that you would fail to put in practice what you have been learning here. There will be laid on you to bear, perhaps, the cares and the anxieties of parental hearts; the worries of those little back-ground details which make or mar the happiness of home, as they are done quietly and thoroughly, or as they are left undone, or done in public and with impatient dislike; the unreasonableness of younger children in the house; the torment of servants; the thousand Lilliputian pin-points of the annoyances of daily life. Take with you this thought, dear children. It will resolve many a discord into sweet melody. It will breathe peace on many a troubled hour. It will calm many a tempest which seems as real in a tea-pot as on the sea. It will nerve you for many a resistance. It will control, compose, and equalize your characters. It will make you lovely and beloved, helpful and strong in the help you get from others. It will open to you depths of comfort in the sympathy of others, and make to flow out of yourselves rivers of living water of refreshment and delight.

And let it be the loving, willing labor of your lives. One knows not how far blessing came to the Cyrenian who was *compelled* to bear the cross of Christ. I know that *little* happiness is theirs who bend reluctant shoulders down to take, what every one must take whether he will or not, a share of the great common load of care and trouble which comes out of, and along with, the brotherhood of our humanity. You cannot carry all your own load. Some one *must* share it with you. You cannot escape a share of others' burdens. You will be compelled, because it will rest on you, to bear part of them. Add to this service the sweet graciousness of a ready will. "Bear ye one another's burdens." The very mutual meaning of the words is full of strength, full of the compensation and consolation of sympathy, full of the promise of receiving for what you give. "Bear ye one another's burdens, and so fulfil the law of Christ."

For this element of will, of readiness, of loving service enters in to make the difference between the sort of distribution of labor that oxen make, pulling and tugging each against the other as they draw their load, and the easing of loads and the lightening of labor which grow out of human sympathies.

It is among the saddest things how we turn against ourselves the opportunities of our happiness. This mutual interchange of burdens implies the different loads we have to carry. It means that characters are different. It means that, as colors, to be complementary, must be opposite, so—for the very blending together of family, society, nationality, humanity—excess and want, wealth and poverty, caution and daring are set off against each other, and brought in contact with each other, in God's ordering of life. Like the great law of trade, supply and demand; like capital and labor; like vacuum and that which fills it, we are thrown together in life, in order that, one supplying what the other needs, and



the other needing what the one supplies, completeness may be attained. Oftentimes the fusion is in the white heat of suffering. Sometimes one component element of the result is lost to sight. But the result is completeness. And yet we fret and fume and wear ourselves out in complaining that we do not find sympathy. We do find it. Similarly we do not find. Siamese twins are anomalies and prodigies. The growing together of hearts in friendship, and in the closer soldering of love, is natural. The very fact of the opposing characteristics, in a household for instance, which is made the excuse for family jars, for irritability and bad temper and morbid misery, is the opportunity of highest happiness, because it is the opportunity for each to get rid of, and to rid others of, his burdens by sharing them. Take home with you the solvent of this lesson learned, of sympathy, of entering into the needs and weaknesses and wants of other people; of helping them and being helped by them, till, as refreshing draughts come from the mingling of acid and alkali, each bearing the burden of the other, you fuse your own hopefulness into the depression of their personal anxieties, sober your enthusiasm by their experience, and blend the high treble of your young voices with the deeper tones of their saddened speech.

You know how instantly and how instinctively one organ of the body leaps into unusual activity if another is clogged into torpid congestion. You know how ear and finger ends find new and keener sensibility when the eye becomes blind. It is the physical, the natural, the animal within us, in that beautifully balanced machine of our bodies, crying out to our higher nature, our souls, our hearts, our wills, "Bear ye one another's burdens, and so fulfil the law of Christ."

Let me recall to you those strange conceits of Rubens's painting for the Arquebusier's guild in Antwerp, how he wrought out the legend of St. Christopher in that marvellous picture: the mother that *bore* Christ, the cross that *bore* Him, the old St. Simeon *bearing* the child in his arms, and the old saint who once was *offero*, the bearer, and then *Christoferos*, when he had bent his great strength to *bear* the Christ-Child across the stream. You will escape the painter's sarcasm of that lanterned monk attended by the blinking owl, who could not see the truth through these thin veils, for this is the allegory of the Christ-bearer. Staggering like peddlers with a packful of selfish worries, we get no lightening of our load at all, but only exchange one thing for another. Struggling like pilgrims in the "Progress" with the load of our sins, we must learn his lesson, that we can lay *these* down only at the feet of One Who bore the burden once for us upon the cross. But that other bearing of burdens of which your legend tells is manifold. The meek maidenhood of Mary, the mighty strength of the legendary saint, are its two extremes. And in between those two the lesson lies for every one to learn, that to bear the burden of another, to lift a load off any soul, to share sorrow, to sympathize with suffering, to relieve pain, to feel with one tempted, to take the exchange of some one's poverty for the gift of our wealth—to do these things, to bear the burdens of any other, is to bear Christ, to be true *Christophers*.

You stand to-day where he stood—the grim old giant of mediæval fancy—by the stream of life, dipping your feet into its tide, with its waters, shoal and deep, smooth and roughened, to be crossed. And some one on the

bank, a child it may be, calls you—it never will be wanting, this appeal for help and sympathy—"Come and carry me over." Go when the Voice calls, dear children; take what it bids you take, and, though the load be heavy, and grow heavier, as to Him, that stormy night, you will find guidance and grace and blessing in your bearing of it; for the Voice was the voice of Christ that called, and the burden is His burden, which *is* light; and He is the *Other* who will bear your heavy burden if you will bear His, since to bear one another's burdens is to fulfil the law of Christ.

Let me come back to one statement with which I started, that as sympathy is not pity, so the burdens of life are not all sorrows. It is a cheer to me to-day, in all my grief at losing you, to think what joys and hopes of opening life are in store for you in the fresh fields and pastures new of your bright future; to feel that you will take away memories, pleasant and loving, of your school-days here, and to know, by very sweet certainty of the help and comfort you have brought to me, sharing the burdens of a loaded life, what floods of sunshine and cheerful sounds, what rippling laughter of real happiness, you will take home with you, to make fathers and mothers young again.

Much as my love longs to ask for you all blessings, I dare not ask for you unburdened lives. May God give you rather grace to take His "yoke upon you, Whose burden is light"; to lighten many a load for other souls; and to have every burden you are called to bear lessened and lightened and lifted off at last by the love of men and God.

### THE VICTORY OVER DEATH.

BY R. S.

There is something very wrong and unreasonable in the way in which many Christians think of death and the future life. There is a general shrinking from those subjects, and a wish to put them out of the mind, even when there is greatest need that they should be the chief things thought and spoken about. Often, in cases of illness, both the sick person and his friends are aware that death is drawing near; yet nothing passes between them on the subject until the last hours or moments are come, and not always even then. We join in the Creeds in expressing our belief in the life everlasting, yet how seldom do we show the reality of that belief by making it the theme of conversation! Is this partly because we cannot think of death without a feeling of dread and fear, and also because there is a vagueness and mistiness clouding all our ideas concerning the future state which prevent our dwelling upon it with pleasure? Was not one of the works of the devil, which our blessed Lord was manifested to destroy, this very "fear of death," through which the children of men had been "all their lifetime subject to bondage"? Before Christ, even among the Jews, there must have been a feeling of dread and uncertainty inseparably connected with the thought of death, and much more, in the heathen world, was there a "horror" of its "great darkness." But after Christ had come back from the grave, and His voice had been heard, saying, "Fear not, I am He that liveth and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death," these feelings should have had no place in the minds of His faithful followers. With the first Christians this was

so indeed. To them death was "but the gate to life immortal." They must often have talked of that life, for they "declared," even more "plainly" than those who had seen the promises afar off, that they sought a "better country." Of one of the faithful women of the early Church it was said, "She prepared for death as if for a feast." Of course, in every age of the Church, there have been those who had this strong faith in "things not seen as yet," and there are many such to-day, but they are the exception rather than the rule. Often toward the end of life the Christian, as he loses his hold of earth, begins to grasp the realities of the world to come, seeing at last the things of time and the things of eternity in their true light; but why should an inheritor of the kingdom of heaven miss for so long this part of his birthright? Is it not partly "because of unbelief"? We do not really believe that God is "able to do exceeding abundantly above all that we ask or think," and that He has prepared for us "such good things as pass our understanding." Often, too, the cares and riches and pleasures of this world fill our minds, and prevent our seeking "those things which are above."

But there are many, of whose faith and devotion there can be no doubt, who can say with sincerity, "Though I walk through the valley of the shadow of death, I will fear no evil," who yet are not able to dwell with pleasure on the thought of the next life. There is a difficulty, especially for those who have little imagination in thinking of themselves as under different conditions, and as disembodied spirits, which is often distressing. To such the belief in a spiritual body, in which the soul is clothed during the intermediate state—a belief for which there seems much ground—would be a relief. But whether we hold it or not, surely we ought to strive to overcome all unpleasant and uncomfortable ideas of that state of which we are told "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Why should not Charles Kingsley's feelings regarding the future state be more common? His "ambition" was "to die." His biographer says: "Notwithstanding fair prospects and outward distinction, he clung more and more passionately to his country home. The 'far-off look' and longing for rest and reality, and for the unfolding of the mystery of life, grew stronger upon him, and he said more frequently to his wife, 'How blessed it will be when it is all over!'" The "rest" in which he believed was not the rest of inaction, but that rest which is "loving and serving the highest and best," working on still for God, as the angels work, in peace and harmony, undisturbed by the cares and vexations of earthly labor. "Why," he says, "is heaven to be one vast, lazy retrospect? Why is not eternity to have action and change, yet both, like God's, compatible with rest and immutability?" In "Westward, Ho!" Sir Richard Grenville says: "The best reward for having wrought well already is to have more to do, and he who has been faithful over a few things must find his account in being made ruler over many things. This is the true heroic rest, which only is worthy of gentlemen and sons of God. As for those who, either in this world or in the world to come, look for idleness, and hope that God will feed them with pleasant things, as it were, with a spoon, Amyas, I count them cowards and base, even though they call



themselves saints and elect." What a consolation it is, when the most faithful soldiers in Christ's army on earth are called "to come up higher," to believe that they are promoted to a wider field of usefulness, "somewhere in God's great universe."

A most wonderful illustration of the triumphant power of faith is the story of the life and death of Miss W., whose memoir, written many years ago for private circulation, it is hoped will soon be published. Miss W. was a young lady whose life had been singularly happy and free from care, yet she had such perfect faith that she could hear with great joy that her death was inevitable. When told by an eminent physician in New York that her disease, of the lungs, was incurable, she smiled, and said, "I thought it most likely." Speaking afterward of her experience that morning, she said, "As plainly as with the eye of sense did I see the Saviour look down into the depths of my sin, weakness, and disappointment, and hear His voice saying with unutterable tenderness, 'Thou art mine, I have redeemed thee.' . . . I never had such happiness compressed into such a period as during the drive after I left the doctor's house. I seemed to let go of life, and every interest but Jesus Christ. I said in words, and almost aloud, 'How shall I prepare for eternity? Happy the answer: my Saviour must do it for me.'" This experience, "that the joy of the Lord was her strength," never ceased for an instant while she lived. "Her eyes," she said, "were turned from darkness and the grave to the yearning heart of Jesus," and during an illness of many months, and through suffering almost too terrible to think of, she "endured as seeing Him who is invisible." In the earlier part of her illness she said: "I could not know a more bitter disappointment than to get well, to turn back and live again." Such faith as that of this "dear saint" might we all have if we would ask for it. Then for each of us would "come to pass the saying that is written, Death is swallowed up in victory."

#### THE RELEASE.

BY WILLIAM STRUTHERS.

A man lay sick in mortal pain:  
The night gloomed dense, the moon did wane;  
A wind blew from the turgid stour,  
While thrice a clock from distant tower  
Struck, thrice from distant tower!

All dark the chamber where he lay;  
He yearned, a-fevered, for the day,  
Of watching tired, with mind oppressed,  
Desiring so the last, deep rest—  
The last, the dreamless rest!

Of soul, more than of lips, athirst,  
He thought of rocks whence waters burst,  
In breezy uplands far away,  
Where purl their rills in softest play—  
In softest, gentlest play!

He vastly longed for just one quaff  
From those far waves whose gurgling laugh  
So made him wish to have them nigh;  
And hotter grew with every sigh  
His breast, with every sigh!

When, as, amidst the throb and gasp,  
He joined his hands in prayerful clasp,  
From down in shadows by the mere  
He heard, it seemed, a bird's song clear—  
A song that came so clear!

Then plaint and groan a-sudden ceased;  
He weened the dawn illumed the east;  
And with that song his soul did mount  
Until it reached the cooling fount—  
The cool, all-healing Fount!

#### AMONG THE PLANTATION NEGROES.

A SECOND SERIES OF LETTERS FROM MRS. BUFORD.

On the 28th of February, Mrs. Buford writes to the Secretary of the Woman's Auxiliary:

The church is nearly completed now, and shall be called the Chapel of the Good Shepherd. It is a very neat, comfortable building, but it will cost more than I anticipated—I am afraid as much as one hundred and fifty dollars; but I shall use the money sent by the Rev. Phillips Brooks to defray the additional expense. Bishop Whittle has sent me the money for the stove. As soon as it is completed, Mr. White will send the exact amount with the vouchers to Dr. Twing. The school will be opened about the 10th of March. The Sunday-school has been discontinued while the church is being rebuilt, but it will be reopened next Sunday.

I think the school will be overwhelmingly large. Never have I seen anything like the interest and enthusiasm manifested by the negroes. I shall allow all to come, little ones, boys, girls, grown women, all who wish to learn to sew and cut their clothes. The expenses of the school will be the salary of the teacher and the money necessary to buy books, stationery, and sewing materials. In the box sent me last Christmas were a great many needles, pins, and spools of cotton, and a good deal of basted patch-work, which I have kept for the school.

I do not think my own part in this great work will be more than the initiatory. God will not trust it to such feeble hands as mine long. I want, though, to organize the school myself, and make it what I think is exactly suited to the negro in his present condition. What I claim for it is that it is the only one which reaches the poor, degraded plantation negroes, the field out-hands of the old slavery days.

Mr. White has promised to come one day in every week to assist me, and I shall require one of the Sisters to be present every day. The school shall be kept open six hours every day. Three hours the girls shall devote to sewing. Grown women, mothers of families shall be encouraged to come and learn to work. I will keep excellent patterns of all kinds of garments always on hand, and an experienced woman ready to show them how to cut their clothes and put them together. The scholars, taught by an experienced seamstress, shall learn to make garments of all kinds, which shall be sold at very moderate prices to negroes who are able to pay for them. This will supply a great want in this community. The money from this source I trust will be sufficient for the cost of the sewing materials and to assist the sick and aged. I do not intend that the books shall be given gratuitously to those who are able to pay for them, but I propose to keep a supply on hand, and let them take them at the same price I shall give for them in Richmond, and refund this money also as fast as I can.

The Sisterhood is working beautifully. I wish I could tell you of the number of poor sufferers whom, thanks to the generosity of your Society, we have been able to assist. I cannot speak too highly of the conduct of the Sisters. They never fail in their duty, and show the greatest eagerness to assist me in every way. They are nurses by nature, and unwearied in their care for the sick. Soon

we will have members of this Sisterhood at all the churches connected with this organization, and the amount of suffering we can relieve will be incalculable. Through old Howell's influence—for, uneducated as he is, he has great executive ability—we will establish schools similar to mine, taught by scholars trained in mine, at each of the Sunday-schools connected with ours; and gradually, but surely, we will bring these poor outcasts under the fostering care of the Church.

Do you think I am enthusiastic and expect too much? If you had only seen my poor little Sunday-school in its incipency and could see it now, you would realize how wonderfully God has blessed us. You, so far away, cannot understand the bitter prejudice and hatred toward the whites with which our Ministers have to contend in attempting to reach the negro. They are generally inaccessible, and will listen only to their own colored preachers; but we have gained the ear and heart of these poor wanderers, and it will not be a difficult task to lead them aright.

Such pitiable cases of destitution and suffering are constantly reported to me it makes me heart-sick, but, upheld, supported and sustained by the Auxiliary, I can help a great many. I think it will be well to report to you all the assistance I receive from every source, and I also keep a little memorandum of the sick ones you have helped.

On March 17th, Mrs. Buford writes to Dr. Twing:

I have to thank you for two letters; one I received to-night, containing check for \$36.55, and the other containing check for \$13.45, and a sealed envelope enclosing \$50; so you have sent me one hundred dollars for the school. The church is now entirely completed. The cost of construction was one hundred and sixty-five dollars, which has been paid by the one hundred dollars you sent us for the purpose, forty sent me by the Rev. Phillips Brooks, and the remaining fifteen with a portion of the check for fifty dollars sent in your letter anonymously. The stove is a present from Bishop Whittle. Ten dollars sent by Mrs. Burnham, and the remaining ten sent by the Rev. Phillips Brooks I have devoted to the sick and destitute, believing they wished it to be so expended. I keep a memorandum of everything sent me, and of every case of destitution and suffering which we have been enabled to relieve, through the generosity of our FATHER's richer children, and at the end of four months I will send it to Miss Emery. After reading your letter carefully over, and the list of subscriptions you enclose, I am afraid you did not know the sealed envelope contained in your letter was a check for fifty dollars; you have sent me one hundred instead of fifty. Please, if any more is sent you, keep it in the reserve fund.\*

The school was opened yesterday, with ninety-five scholars. To-day it reached one hundred and seven; how many more will come in before the week is out, I shiver to think. It is an unprecedented thing that a school opened in a lonely country place, so thinly settled, should commence with such overwhelming numbers. Poor little things! they walk so far to come.

\* Dr. Twing had written Mrs. Buford that, as the interest awakened in special objects is very apt to be short-lived, he thought it best that part of the money sent her at this time should be laid aside as a reserve fund for the future, when aid might not be so freely given to the work.



Under the same date, Mrs. Buford writes to the Secretary of the Woman's Auxiliary:

I have deferred thanking you for your kind letter for a few days, as I wished to be able to write you the school had commenced. The church is completed at last; and the Sunday-school was reopened on Sunday with overpowering numbers. The children have forgotten very little, and answered remarkably well. I commenced the day-school to-day—*ninety-five scholars* only, the first day! I have divided the school into four classes, according to their several ability; the largest is, by far, the A B C class. I shall go to Richmond for a day or two next week to learn something of object-teaching for their benefit. I have arranged that one of the Sisters—and I selected as assistants those who knew how to sew—shall be present every day to overlook the work of the children. The more advanced children are in the Third Reader; some of them are quite intelligent. I shall teach them geography and arithmetic at a little. I do not think I will have much trouble in managing them. I have been watching their poor little black faces all day. They are gentle and docile, and look up at me so hopefully and trustingly with their great, pleading eyes, that I am irresistibly drawn to them. Gentleness and tenderness have never been tried on these poor little waifs before.

You say I must write to you for all I need for the school. We need readers—first, second, third, and fourth; spelling-books, primers, a few primary geographies and arithmetics, slates, pencils, pens and paper, needles, scissors, spool-cotton—a formidable list, you will think, I am afraid. Since my poor letters were published I am receiving by every mail letters full of sympathy and proffered help, packages and books. I am overpowered by so much kindness. Do you think Dr. Twing could be induced to come to the Conference in April? I want him to see himself what the work really is, and it would be such a new phase of life to him I think he would enjoy it.

I have amply enough money, sent by Dr. Twing, for a long time. I keep a list of all sent me and how it is expended, and I shall write to you at once if any more is sent me, and have it kept in the reserve fund, as suggested, which I think is eminently prudent.

On March 30th, in writing of some second-hand books that had been sent her, Mrs. Buford says:

To-day I received a box of second-hand books, and others have been promised me. When I receive them all, I can arrange them and use them in the school. Besides, a great many boys, about eighteen or twenty, attend the Sunday-school, but are obliged to work, and can only attend the day-school occasionally. The odd books I shall give to them, and make them study at home, and examine them when they can come. They have been very regular Sunday scholars for a long time, and I am greatly interested in them. Indeed, I am trying earnestly to make the school a blessing to them all, and this instruction is better than none. The school is wonderfully popular with them now. I have nearly one hundred and thirty scholars, a curious, motley crowd, gathered from their poor log hovels, where no gleam of knowledge or religion has ever penetrated before. About thirty of them read well; these come mostly from Lawrenceville. The next class, with

difficulty, spell out an easy lesson in the Second Reader; the third know the alphabet; the fourth and largest is the A B C class. One of the Sisters, is always in attendance, and often two; I could not manage without them. They attend to the sewing and keep order in the school.

Some of the children are keen and eager, and thirsting for knowledge; some with faces so blank and stultified, it is hard to realize an immortal soul can look out of their dull eyes. I wonder will they ever learn to read? but I can only hope and pray; nothing is impossible with God, we know.

I shall write to you whenever I need special help, as you so kindly tell me to do. In distributing the articles I shall endeavor to give them out as judiciously as possible, reserving a great many for the sick and destitute, and for next winter; they do not suffer much in summer, you know. Under our care now we have some very pitiful cases, but so generously have I been assisted I have been enabled to help them very materially.

In April Mrs. Buford wrote to the Secretary for Domestic Missions, begging him to be present at the Conference shortly to be held at Lawrenceville, and speaking of the importance of the coming meeting.

Howell has summoned all his preachers, (she writes,) and most earnestly they are begging to be admitted to our Church. The question which puzzles the Clergy is how this can be done. They come with their Bishop at their head, and we cannot and ought not to destroy their organization, or strip Howell and his preachers of their authority. But ignorant men cannot be ordained in our Church, and they are very ignorant, and very poor, and very degraded. But did the SAVIOUR reject any for these reasons? I know, if you could be present at one of their wild gatherings, you could not help thinking of the multitudes who thronged and pressed around Him on the shores of that Galilean sea; and I think a feeling akin to the SAVIOUR'S Divine compassion would steal into your heart for these poor, untaught creatures, looking to us so imploringly, stretching out such helpless hands to us to save them.

The school continues to increase in numbers. I have one hundred and forty scholars. Indeed, I will try to be faithful, but it is wearisome work, and I do get so tired!

The Conference between the ministers of the Zion Unions and the Clergymen appointed to meet them took place on the 30th of April. As Dr. Twing was unable to be present, Mrs. Buford sent him the following short account of the proceedings.

Dr. Weddell and Dr. Dashiell arrived here on Tuesday evening. Early Wednesday morning the crowd came pouring in. When we reached the church, about eleven o'clock, I think there were more than a thousand negroes on the ground. A temporary stand in the open air had been erected, and it was decided that Dr. Weddell should preach to the crowd, while Dr. Dashiell conferred with Howell and his preachers in the church, with closed doors. Eagerly this immense multitude gathered round the stand, with their earnest eyes fixed on Dr. Weddell, while he preached a most impressive and eloquent sermon from the text, "Go ye into all the world and preach the Gospel."

Unfortunately, Mr. White was quite sick and unable to be present. I was so sorry, because I was very anxious he should be at the interview with the ministers, as he understands them so much better than strangers, and is so beloved by all. As soon as the sermon was over, Dr. Weddell went in to the Conference also. I was not present myself, but both Clergymen seemed profoundly impressed with the humble, teachable spirit of the black preachers, and their yearning desire for religious instruction.

Howell made each of them express his views on the union about to be consummated. With great earnestness and deep feeling, these poor, unlettered men thanked God for the help He had sent them through us, and begged to be united with us.

Not one dissenting voice was raised; all were agreed, and entirely harmonious. Trusting to us with child-like faith, they come, believing we will lead them aright. I know most of these men well, personally, and believe them to be earnest Christians, striving to catch every gleam of light to guide them to their Heavenly home.

What must be done with them, is the still unanswered question which our Reverend Fathers must decide. If I were Bishop of this Diocese, I would lay my hands on the head of every humble black man, and bless him, and bid him go forth in His strength, Who entrusted the rearing of His Church to ignorant fishermen, and endowed them with wisdom to lay the foundation, so broad and deep that, after the shock of eighteen centuries, it stands the grandest structure the world has ever seen. But it is my business to teach little children, and not to dictate to my spiritual pastors and masters. Prayerfully, but with perfect confidence in their superior wisdom, I give my black brothers into hands stronger and abler to help and guide them.

The following letter to the Secretary of the Woman's Auxiliary shows that Mrs. Buford is not only well fitted to care for the needs of the poor people among whom she is working, but that she is a faithful steward and distributor of the good things sent to her for them as well.

I wrote you I would send at the end of every four months a list of the sick and destitute who have been assisted by our Sisterhood. I enclose the memorandum in order that you may judge yourself if the means so generously sent me by our FATHER'S richer children have been properly and judiciously expended. Of course, I make mistakes, and appeals are made to me by many who ought to help themselves; but this poverty is too real and too abject for much danger to arise of helping any who do not need help. I also enclose a memorandum of the boxes and money sent me. Are all your Missions so generously supported? Never have I dreamed of such lavish kindness and beautiful Christian charity, and each box is preceded by letters overflowing with love and sympathy and kind encouragement. I am overwhelmed with love and gratitude to Him whose Fatherly hand has certainly been stretched over me. What a comfort and tower of strength to us weak ones to know there is still on earth a noble army, strong and mighty to fight the battles of the LORD!

I have packed away all the underclothing and most of the dresses and thick clothing. Our summers are very warm, and the chil-



dren will not need much; but when winter comes, what a comfort it will be to look at the poor little things and know they have on warm, good underclothing! Surely God knows how sorry I have been for them, and has now so wonderfully given me the means of doing what was in my heart, but so entirely out of my power.

The Conference met on Wednesday. I will write Dr. Twing an account of the proceedings. I was not present myself, but had conversed with most of them a short while before. Dr. Weddell said, "Never have I seen such a beautiful, humble, teachable spirit as they exhibited. We can lead them anywhere now. I had no conception the fruit was so ripe." Mr. White thinks as I do that these men, who so earnestly desire it, should be confirmed at once, but the wise ones say, wait—let them be trained and instructed. Do you think a poor plantation negro should be subjected to the same tests, moral or intellectual, as those who have listened to the Gospel all their lives? I suppose Bishop Whittle will decide whether or not these poor, earnest-hearted Christian men, striving by their dim lights and obscured vision to find the path of life, shall be received into the Church. I have written to him, and urged as strongly as I dared my own views on the subject. Earnestly I pray his answer will be, "'With the heart man believeth unto righteousness.' We will judge our black brother by his, and let his poor head alone."

My school continues to improve in numbers. I have one hundred and fifty scholars now.—*Spirit of Missions.*

### PROBABLE REASONS FOR THE CHANGE OF NAME FROM SAUL TO PAUL.

The change occurs, without explanation, in the narrative given by Luke, the beloved physician, of the Acts of the Apostles. But the time and place in which the new name is first used may aid us in finding the motive for the change.

When and where, then, does this change of name occur? During the visit of Saul of Tarsus, and his comrade, Barnabas of Cyprus, to Paphos, in the isle of Cyprus, and just after the mention of their being sent for by Sergius Paulus, the governor, who desired to hear the Word of God.

This coincidence of name and circumstance has led commentators to the conjecture that the choice of the new name was in compliment to the dignity, who seems to have been Saul's first-fruits in his mission work among the Gentiles. This would seem a very natural supposition. We know, from his addresses to Felix and Agrippa, that St. Paul could pay charming compliments; and this compliment to the Cyprian governor would be not only a most graceful compliment, but one strictly in accordance with the spirit of personal humility, which was one of the most striking characteristics of the Church in that age.

But why change his name at all?

My own view is, that there was good reason for his desiring to be known by some other name than Saul at this stage of his career.

It is not unlikely that he had long been desirous of discarding a name associated with persecution of the Church. He had given that name, already so darkly memorable in the his-

tory of David, double significance by persecuting the Prince of the house of David; and many who had learned of his professed repentance might naturally echo the ancient sneer, "Is Saul also among the prophets?"

But until he passed beyond the sphere of dominant Hebrew influences, and fairly began his mission among the Gentiles, there was no pressing motive for his dispensing with the name by which he had always been known.

It seems to me that just at this point in his career we find a reason, and a sufficient reason, for his making the change.

He and his fellow-missionaries were now, for the first time, fairly out of the land of the Hebrew race and among the Gentiles. It was advisable that there should be nothing about them offensive to the prejudices of the people to whom they were about to preach the Gospel. It was a maxim of this wise teacher to be always conciliatory.

Now, the name Saul, in the form it would assume in Greek, the language in which he would have to address these Gentiles, was calculated to excite ridicule and contempt, thus prepossessing hearers against him from the outset. To the Greek ear that name would mean "conceited," "swaggering." He had perhaps already, during his early years in Tarsus, where Greek was the current tongue, had some experience of the derision which the Greek form of his name was likely to bring upon him.

This was, then, in all likelihood the motive for changing his name.

The form Paulus was assumed, most probably, for three reasons. First, out of compliment to the Roman governor, Sergius Paulus, who proved so ready to welcome the truth from his lips. Next, because it was a highly reputable Roman name, and the Apostle, as a Roman citizen, would wish to be known by a Roman name in lands governed by the Romans, where, for the sake of the cause he represented, he wished to be listened to with respect. And, lastly, because its meaning, "small of stature," was appropriate, since there are several passages in the Acts and Epistles which would seem to indicate that the great apostle to the Gentiles was in person diminutive. C. W. H.

### BIBLE STUDIES.\*

#### The Conflict.

BY THE REV. J. I. MOMBERT, D.D.

Exodus vii., -14.

In order to understand the entireness of the qualification with which the Lord had endowed Moses for the successful and triumphant consummation of the great work He had given him to do, we must guard against all attempts of weakening the force of the following passage: "And Jehovah said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." As the ambassador of Jehovah, Moses was clothed with plenipotentiary powers. Omnipotence directed and sustained him; and his illustrious example seems typical of the vast prerogatives enjoyed by the children of God in Christ Jesus, under the economy of grace, who derive unspeakable comfort from the assurance that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be

able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39). "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's; and Christ is God's" (1 Cor. iii. 22, 23).

Pharaoh was not an infidel or an atheist, but a polytheist. The declaration of Moses that Jehovah was the Supreme God, or even the God of the Hebrews, and that His command must be heeded, carried no conviction to his mind. To his pagan soul the demand of Moses must have appeared insolent and ridiculous. He doubtless knew and believed in a god of the Hebrews, but could not for a moment give room to the thought that a God whose very name he had never heard, that the God of a contemptible race of slaves, should be superior to the many gods of Egypt, and entitled to exact obedience at his hands. He felt and believed throughout that his own gods were abundantly able to protect and deliver him from every calamity threatened by the God of the Hebrews. In the contest that followed, the point to be pressed and accentuated is the triumphant supremacy of Jehovah, as expressed in the words, "And the Egyptians shall know that I am Jehovah, when I stretch forth Mine hand upon Egypt, and bring out the children of Israel from among them" (verse 5).

The conflict was a conflict of miracles, wrought on the one hand by the power of Jehovah, on the other by the wise men, the sorcerers and magicians of Egypt (verse 11, *al.*).

The obduracy and resistance of Pharaoh need an explanatory paragraph. "Some are apt to wonder that Pharaoh's heart was so very hard, that he was not by the result rendered a worshipper of Jehovah; nor, indeed, awakened to any distrust of the existence of the gods he served. . . . He looked not upon these things as those who know that there is but one God, that One who by Moses and Aaron spoke to him; but he regarded the matter as a polytheist, who believed that he had gods of his own, as the Hebrews had theirs. The ultimate effect of the failure of the Egyptian magicians would be to convince him either that the God of the Hebrews was more powerful than he had supposed, or (which is more probable) that he had incurred the displeasure of his own gods, that they refused to interfere, and that it was their will that the Israelites should depart. We may hence conceive that he held out so long and so obstinately in the hope that his own gods would at last relent and put forth in the behalf of their worshippers the power he still believed them to possess. That this *was* the effect appears to be shown by the fact that after he had been compelled to consent to their departure, by the most awful judgment ever inflicted upon a nation, he no sooner heard that the Israelites had made what appeared to be a false step in the direction of their march than he concluded that his own gods had at length begun to move in his behalf, and hastened to pursue them, to his own undoing. If the conviction of the supreme power of Jehovah had been wrought before he consented to the departure of the Hebrews, this step would hardly have been taken." \*

Calvinistic writers lay much stress on the words, "And I will harden Pharaoh's heart" (verse 3 and in other places); the mildest exponents of their system hold that the harden-

\* Copyrighted.

\* Kitto, *Daily Bible Illustrations*, I., 44, 45.



ing of Pharaoh was enclosed in God's power and dependent on it, and quote Augustine, who says: "It is in the power of the wicked to sin, but that, in sinning, they do this or that by their wickedness, is not in their own power, but in God's, who divides and arranges the darkness" (*De Prædest. Sanct.*, § 33); and the Westminster Confession that "God's providence extendeth itself to all sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing them, in a manifold dispensation, unto His own holy ends; yet so as the sinfulness thereof proceedeth only from the creature, and not from God."

On the other hand, Bush, Dean Graves, and most Armenian writers consider the mere permission of God as sufficient.

A very observant and acute, though otherwise fanciful, critic has noticed that the hardening of Pharaoh is as often ascribed to himself as to God; and whatever may be thought of the correspondence by others, it seems safe and judicious to regard it as representing the same fact, *i. e.*, the obduracy of Pharaoh, from two different points of view, and revealing the truth that underlies both. The great difficulty is to conceive of the same thing as the act of God and as the act of man. But that difficulty is not by any means limited to the case under notice, for it pervades the whole realm of human thought applied to our relation to God, and springs from the mystery of our creation. God creates man free; and as Creator He is the absolute Author of man; and man as a created being is absolutely dependent on God; but he is created free, and that renders him, his creation notwithstanding, as it were, independent.\* The conciliation of this seemingly irreconcilable contrariety or antithesis belongs, in the opinion of one of the profoundest thinkers of the century, to the things which must be believed but cannot be understood.†

To connect sin with Divine causality is a very dangerous experiment, and apt to shift its guilt and responsibility from man to God; safer by far is it to connect always our sinfulness with the causality of our freedom. And whatever men may do in this respect, in the realm of abstract reasoning, the universal consent of all thoughtful men, and, indeed, the safety of the human family, requires them in the realm of concrete reality to connect every violation of laws, human or Divine, with free will. And on this account it is certainly significant that the sacred record ascribes the obduracy of Pharaoh as emphatically to his own free will as to the will of God, while the whole tenor of the narrative conveys the impression of his deep-seated and incorrigible guilt.

It would lead us altogether too far to pursue this deep and inexplicable theme, on which ponderous tomes have been written to little or no profit, and in abandoning its consideration we cannot do better than exclaim with the sacred scribe: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (*Deut.* xxix. 29).

A CHURCH without children in its pews, at its services, and at the Lord's table, is practically a contradiction in terms. The best,

strongest, most growing, and most useful churches are those which are constantly nurturing children in the fear and knowledge of the Lord, receiving them into their fellowship, and training them up as good Christians to pious living and holy activity. In this process the public worship of God has its essential functions. No church can prosper which neglects its children and youth.

### THIRD SUNDAY AFTER TRINITY.

Exodus vii. 1-7.

Verse 1. "I have made thee a god unto Pharaoh." In previous papers on these lessons the question has been taken up as to the Pharaoh here spoken of. The first mission had been unsuccessful, and had only increased the pains of the Israelites. Literally this is, "I have given thee." Thou shalt be to him the wielder of a Divine power and as a god in the infliction of plagues. The word *god* (*elohim*) is frequently used in the Psalms and elsewhere as signifying great ones, judges, men of rule and power. "He is a judge among gods." "I have said ye are gods," etc. This is said of those who are the representatives of Divine authority. "Aaron thy brother shall be thy prophet." Moses was slow of speech, and Aaron was therefore to be his speaker, the one who was to announce his will. This also was for the purpose of giving dignity, no doubt, to the commands of Moses. It is an almost invariable accompaniment of high power in the East to have the central will declared by another. Prophet is a word which here is used in the original and proper sense—a mouth-piece, a speaker and revealer. The sense of prediction is a secondary sense, and applies only to one of the gifts of the office. The prophet is the channel through which Divine teaching flows.

Verse 2. "Thou shalt speak all that I command thee." Aaron, though to be made the head of the priesthood of Israel, is not directly taught of Jehovah, but mediately through Moses. Moses is the prophet of the Lord, and Aaron the prophet of Moses. Moses is thus the type of Christ. "Aaron thy brother." Aaron was the elder brother of Moses by three years. It was from the lips of Aaron that Pharaoh was to receive the commands of God, and this in itself was a sign of superiority to Pharaoh. Here was one who does not condescend to address the king directly, but through a mouth-piece, as if the king was in no wise his equal. "That he send the children of Israel out of his land." This is more than the mere purport of the words addressed to Pharaoh—it implies, also, that they are to be effectual to that end. It will be noticed that the Israelites are not torn out of the land of Pharaoh, but at the last are let to go, even entreated to be gone, though the king repents him of his consent. It is the will of the king which is broken through the ten plagues.

Verse 3. "And I will harden Pharaoh's heart." These words are here prophetic. The true sense of these difficult passages seems to be that the hardening was at last inflicted only as a judicial consequence of Pharaoh's own hardening of his heart. The king obstinately resists trial after trial, and at last is delivered over to a reprobate mind. It becomes, as it were, a disease. But his will is free so long as he will suffer it to be so, and he does not part with that freedom till after he has forced himself into a state of blind

and obstinate defiance. In any other view God would be exhibited in the light of one deliberately torturing the Egyptians, and preventing them, at the same time, from yielding to Divine commands. "I will multiply my signs and my wonders in the land of Egypt." Signs are those in which the significance of the act is more than the act itself; wonders are where the immediate effect is felt of the act itself, so as to impress the idea of miracle. The contest of the rods changed to serpents is a sign; the infliction of locusts is a wonder.

Verse 4. "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt"; rather, "and I will lay my hand upon Egypt." These are words of prediction. God's desire and design were that Pharaoh should repent and escape punishment, not that he should be destroyed.

"Bring forth mine armies and my people." There is no "and" in the original; it is, "mine armies, my people." The people were God's armies.

Verse 5. "And the Egyptians shall know that I am the Lord." The sin of Egypt was not alone in its enslaving of the chosen people, nor even in oppressing them cruelly. Slavery in itself was not then made an absolute sin. It is expressly recognized in the Old Testament, even in the Commandments, where the word servant expresses exactly the relation understood now by slave. Probably no other relation between man and man was possible, and it involved reciprocal duties, and was not inconsistent with mutual affection and care. It was certainly a higher condition than that of a hired servant. But the Egyptians had abused this right, and had exacted service without any due return. Above and beyond this, the land had lapsed into idolatry and polytheism. This change had taken place probably during the residence of the children of Israel in Egypt. The Pharaoh to whom Joseph was viceroy could hardly have been an idolater. It is not unlikely that it occurred during the sojourn of Moses in the desert, since it seems improbable that, educated in all the wisdom of Egypt till he was forty, he should have been able to preserve a pure faith. No doubt the elements of corruption were at work, and the people had long been superstitious; but the apostasy of the nation was hardly complete till the time of the exodus. Then God sets Himself to vindicate His own honor. The great tendency of all peoples after the flood was first to nature worship, and then to local and tutelary deities, and so on to forms of fetishism. But the knowledge of the one true God was still kept in many places, as, for instance, in Jethro, the priest of Midian.

Verse 6 is as a general heading to what follows. The verse notes their acceptance of the trust and entering on their work.

Verse 7. Moses' life divides itself into three periods of forty years each. The first was spent in Egypt, learning such human culture as enabled him to be a wise ruler of his people. The second was in the wilderness, for his own personal training and discipline. The third was in the desert, in action, as the chief of the exodus. The forty years in Midian were years of spiritual culture and reflection. That his physical strength was great was doubtless due in part to the quiet and the pure air and simple life of the desert, but also he was divinely set apart for a special mission. Aaron's age, it will be seen, was still greater than his, and Aaron survived till near the close of the exodus, while Miriam,

\* For an expansion of this thought, see Baumgarten, *Pentateuch*, I., pp. 421-424.

† Sir William Hamilton.



the elder sister, and, as it appears from the account of the birth of Moses, ten or twelve years his elder at least, lived for some time after the exodus. The family of Amram were unquestionably of rare physical vitality, and, to whatever cause this was due, the fact cannot be questioned.

There is no room for any doubt of the figures, for they are repeated and alluded to in many ways, and the New Testament (see Acts vii. 30-42) adopts and confirms the record. The years of the exodus appear to have been years in which the ordinary processes of decay were arrested. The deaths of those who came out of Egypt could not have taken place till their sons were ready to succeed them, and this would bring up the longevity of the whole people to a high rate.

## CHILDREN'S DEPARTMENT.

### THE GOLDEN RULE.

(Concluded.)

"Tessa was coming through the garden." She came through this time, down the broad walk, between the currant-bushes, only stopping for—what? Why, to pick up with soft, fearless fingers a long angle-worm that was wiggling about in the path; carefully to go round an ant-hill, and to empty her ever-running-over pocket, in order to shake out the few crumbs in the bottom for the brown toad who lived under the black currant-bush. Did he eat them? Yes, indeed, while Tessa was standing there, too. He came hopping out from his shady hole, and lapped them up with his long, red tongue before you could have said "Jack Robinson!"

The gray pussy-cat came to meet Tessa as she shut the garden gate behind her; and though the little girl had been in a hurry all the time, and was in a greater hurry than ever now that she had lingered so long by the way, there was time enough to stroke the gray fur and to whisper a "pretty pussy" in the small, sharp ear.

Tessa was going on an errand; so she told Miss Netticoat—that was pussy's name.

Her pretty, wavy hair was very smooth, her apron very clean. The note her young lady had given her to carry was safe in one very clean hand, and the little girl skipped down the road as happy as a queen. Her walk was a perfect ovation; a real country one, too. For one thing, every bird who had been chirping to himself in an undertone, as he hunted about for worms, put his pretty head on one side, listened, and listened again, and suddenly burst out in the sweetest, gladdest song you ever heard. "Tessa, Tessa, Tessa!" he seemed to sing. "Tessa's coming. She saved my eggs; she fed me with crumbs; she keeps off the boys! Tessa, dear Tessa!"

And so they sang and sang, those little song-sparrows, until the robins and the larks in the farm meadows heard them, caught up their song and echoed it, ringing changes upon all the good things the little girl had done, till the whole river-road rang with Tessa's praise. Isn't it fortunate that the little girl couldn't understand bird-language? else I fear she might have been made very vain in spite of all her sweetness. But, as it was, she tripped along, only sure that the sun shone, the trees rocked and waved in the fresh summer wind; that her spelling lesson had been perfect; and that this new, wonderful

world of greenness and brightness was almost too happy a place to stay in without skipping and hopping every other step.

Then the dogs! What a fuss they made! Every single one of them came running out to greet Tessa with a friendly wag of his tail. Even the very noisy, ill-tempered, yellow dog, who lived at the corner, and nearly barked and growled himself off from his legs at everything and everybody that passed the house, came running out, barking furiously, to be sure, but wagging his tail as hard as possible at the same time, as much as to say, "Don't mind me. It's merely force of habit. I'm only in fun!" And Tessa didn't a bit. She stopped to give a hasty stroke to the coarse, rough head, which made Benny a larger and a stronger dog—in his mind, I mean—all the rest of that day.

And so it was all the way down the broad village street. The grasshoppers chirped louder than ever, the birds sang and the dogs wagged their tails, while all the little children called out, "Good morning," and "Oh, dear Tessa, do stop and make a pie," "Do swing me just once," "Do let me go with you," until poor, happy Tessa had to run away, shaking her head and laughing hard, to be sure, but still running out of the sound of their merry voices.

But one little man wouldn't be turned back at all at all. He trotted out into the road with his sailor hat very much on the back of his curly head, his stout, stubby toes kicking up great clouds of dust as he ran, calling, "Tessa, my Tessa! Baby go too!" until Tessa heard, and, turning around, caught the little rogue in her arms, and gave him a great squeeze for punishment.

But he didn't mind that. No, indeed! Not in the least. He squealed and struggled a little, just for fun, you know, and then, holding her thin, brown fingers tight in his fat, rosy ones, trotted along by her side, chattering as fast as his baby tongue could wag about all the wonderful things they met and saw.

What made every creature, four-footed and two-footed, love Tessa so well? Haven't you found out yet? On and on the two went, hand in hand. Into the meadow now, through the daisy-spangled grass, by the little river where the pussy tails were waving and nodding to them; on they went, until they met Mrs. Brown Cow herself, munching her lunch of sweet white clover, whisking her tail to drive away the over-curious flies, and being as comfortable as an obstinate burr on her forehead would let her.

What was the reason, nobody knows, for Bertie was as sensible a little three-year-old as you'd find anywhere in a two-days' journey; but he was picking buttercups, a great bouquet for his mother; both hands were nearly full, when Mrs. Brown Cow turned her head and lowed a little moo of "Good morning." Then Bertie was frightened, and, dropping his buttercups, ran to Tessa, catching fast hold of her apron, and beginning to cry a little.

"Why, what's the matter, dear? You afraid! and of Mrs. Cow! Why, Bertie, dear, she wouldn't hurt you. Just see here." And Tessa stroked the cow's glossy sides, and with careful fingers pulled off the troublesome burr.

"That's a good little girl," lowed Mrs. Brown Cow to herself, as the two crawled under the fence into the sheep meadow. "I'll do something for that little girl—who's always

helping other people and doing as she would be done by—some day, if I can. Who knows? Perhaps I'll have a chance."

And she did have a chance, much sooner than she would ever have imagined possible—if cows ever *do* imagine.

Tessa hurried on. The baby, with a hug and a shower of kisses, was dropped with the note at his grandmother's, and Tessa, turning to go home again, happened to think of a certain wild-rose bush that she had seen the week before in the woods beyond the sheep meadow, and to wonder if the buds had not pushed out far enough yet to show their color. Tessa's young lady was very fond of wild roses. You may be very sure that the little girl had not forgotten that. Indeed, this was the reason that, now that her errand was over and she was free, sent her feet flying over the meadow and into the woods with a rush.

The roses were farther off than Tessa had thought. They grew on a high bank on the other side of a deep ditch, quite on the outer edge of the woods furthest from the river meadow; quite away out of sound and hearing of the road, in the midst of more and still more meadows, Tessa noticed, as she came out of the woods and tried to spring across the ditch.

It was a rash thing, even for your nimble feet, to try, Tessa. And so she found, as, with a little cry and a snatch at a waving bramble that swung quite out of her reach, the little girl fell back into the ditch, knocking her head so hard against a great stone that all Tessa remembers after that was seeing a great many brilliant stars for a moment before everything faded away into darkness.

A good while after that Tessa woke up again to feel herself strangely sick and dizzy; that the ditch was dark and chilly enough, and the sun quite well into the afternoon quarter of the heavens.

Tessa tried to sit up, but fell back again with a little moan. Her head was so queer and dizzy, and there was something dreadful the matter with her right foot, that made her sick again when she tried to move it.

While Tessa lay there wondering and waiting—wondering how any one would ever find her in that lonely ditch, and waiting for some one to come—the sunshine began to fade away from the tree-tops and twilight began to fall. The cockchafers came humming their drowsy lullaby, to sleep in the little crevices of the flaky, red stems of the young ash-trees, or to creep into the moss; and the wasps and bees sailed home.

Tessa was beginning to feel very faint again, this time with hunger; to choke with thirst, to toss her arms about and call, hoping that some one might hear her.

Somebody did, evidently; for pretty soon Tessa was sure something was moving near her. She heard a soft rustling and gentle steps. Light breathing, too, passed close to her ear, and she fancied that something warm was brushing her cheek. Tessa called "Jet, Jet!" hoping that it was her friend, the black dog at the farm, although these fairy sounds were very unlike those made by a dog.

The gentle fuss and rustle stopped for a moment, and then she heard a light, rapid scamper over the dry ground, and something soft and warm touched her hand. It was a little rabbit; Tessa could feel its long ears. And as it nestled close to her she felt its little heart beat against her breast.

Tessa loved every living creature so dearly



that even in her pain and faintness it made her happy to have the rabbit's company. So she whispered, "Bunny, dear Bunny," and stroked the little creature gently.

As it pressed closer and closer to her, she heard something else scamper across the grass, leap down into the ditch, and join it. The two creatures began talking together. Tessa heard the little squeak of the rabbit, and the quick little "chit, chit," of a squirrel answering.

It was a pity she couldn't understand them, for, even in her pain, I'm sure it would have given her pleasure.

"This is Tessa," the rabbit was saying. "What can have happened to her?"

"Yes, Longears, I am sure this is Tessa. Don't you remember how Jet said that my poor little son, whom that wicked farm boy keeps in a cage, had taken a great fancy to her? And I can tell you this little girl spoke very kindly about him, and said it was a great shame to keep him in a cage, and is saving up her pennies to buy him of the bad boy. Indeed, it was hearing Jet mention her

Tessa. "And really, I do feel better now that I'm not so hungry."

Something soft and cold touched her lips after she had eaten about two dozen nuts, and she was supplied with little bits of juicy pear.

"How fortunate it was that there happened to be a pantry so near us," observed Longears to the squirrel.

Meanwhile, Brown Cow was getting worried.

The afternoon wore away, the shadows grew longer and longer, the sun was almost ready to go down, and still no Tessa.

"Something *must* have happened," said Brown Cow to herself, as she nervously switched away the flies with her tail. "It was certainly Tessa that I saw early this afternoon running across to the woods. I couldn't have helped seeing her if she had come out again. There is no other way home but past here, just where I could see her. I haven't taken a wink of sleep this whole afternoon for anxiety. I certainly should have seen her. Something has happened. Something must be done."

By this time all the dogs on the street had assembled to assist in teaching Mrs. Brown Cow better manners, to take turns in the barking and snapping at her heels. And when the indignant lady managed to tell her fears, not a dog in the company—and there were twenty of them—but was ready and eager to beg her pardon, and cast himself in the dust at her feet in contrition.

And how upset everybody was, from the birds on the tree-top to the smallest frog in the garden, when, in their language, which unfortunately for us, dear children, we can't understand, the bad news flew about that Tessa was missing. And how to make these stupid human beings, these men, women, and children, who couldn't understand when they were spoken to, know what was the trouble was the next thing that puzzled Jet, the cow, and their friends; and they talked and talked it over, everybody suggesting some different plan, until at last Jet took matters in his own hands, or paws, if you please, and sitting down upon his pretty, plummy tail, and putting his nose in the air, howled and howled, until



BERTIE WAS FRIGHTENED.

sympathy for the caged squirrel that led me to find out where he was."

"What can be wrong with dear Tessa?" said Longears. "When my father and uncle were shot by the sportsman there was blood where they fell, but there is no blood here."

"It is very strange," said the squirrel. "Some of our neighbors have been caught in a trap, but Tessa isn't in a trap."

"Shall we give up our visit to your son for to-night, and stay here to feed Tessa? She must be hungry enough."

"Very well. By good luck I stored a couple of pears under a tree not far from this; and I can run back to my daughter-in-law's and borrow some nuts. Redtail is a good housekeeper. I will say that for her. Snap and the children have plenty of everything. I won't be long."

Tessa was much surprised to hear a rapid cracking of nuts going on close to her ear, and still more so when the soft paws of her little friends pushed something against her lips. But she opened her mouth, and took in one nut after another. Only once was she given a little piece of shell.

"Nobody, not even my young lady, would believe me if I was to tell them this," thought

So Brown Cow worried and worried, until, feeling desperate indeed, she determined to do a most improper and unheard-of thing—break her way through the hedge into the road and make her way to the farm, without even being sent for or called, to tell somebody.

"It's most improper, in a sober, middle-aged person like myself, to do such a thing," she said to herself, as she found her way into the road, considerably scratched, shaking off the last detaining bramble. "But a little girl who always thinks of other people before herself, and does to them as she would like to have them do to her, must be attended to when she gets in trouble. And I'm sure Jet will agree with me if I can only get his ear."

But it was a most difficult thing to get that pretty dog's ear at such an unheard-of hour of the afternoon, and under such scandalous circumstances as breaking out of pasture, she found. Every hair of his curly black head stood up in horror when he spied her, and he barked, and barked, and barked, flying round and round her, not giving her a chance to get a word in edgewise, as she complained, until he had barked himself breathless and she had run at him several times with her horns.

he brought Tessa's young lady, already much worried, out of the house.

It wasn't, after all, a very difficult thing to make her understand that something was wrong, the brown cow admitted afterwards, for really she was a person of a good deal of intelligence; and it was but a short time before an eager party was following all the dogs in the village, who were spreading themselves over the river meadow, racing with might and main toward the woods.

Little children, their eyes full of tears, and their voices very husky, begged to sit up until Tessa was found. The birds were wide awake, as if it were four o'clock in the morning instead of nearly dark, long after sundown. So were the ducks and the chickens. Every one was worried about Tessa.

The frogs croaked and the crickets chirped the dogs and people scurried about, until Jet, happy dog, found her safe in the ditch; coming upon the three friends so suddenly that the squirrel had barely time to scamper up a tree, the rabbit a chance to hide himself in the grass.

There she was, safe, but not very sound, moaning with pain a little now and then in spite of her efforts to keep cheerful before the



rabbit and squirrel, and glad enough to be lifted carefully out of the uncomfortable ditch, to hear the little children calling out to her, and the frogs' cheerful pipe as she was carried home, to be tucked up snugly in bed, to be petted and kissed, fed with nice things, and cuddled. Surely, Tessa's keeping of the Golden Rule came back to her a thousandfold in those days of pain and weakness that came after this day's adventure. Not a child or a dog in the village but came to see her every day; not a toad or a grasshopper but knew just how she was getting on; and as for the birds, why, bless your dear little hearts, they sang all day long:

"Tessa keeps the Golden Rule! We love her, dear Tessa!"

And way off from the pine woods came echoing back, "Tessa keeps the Golden Rule! God bless her! God bless her!"

#### INDIANA.

**CONVENTION.**—The forty-second annual convention of the Diocese of Indiana assembled on Tuesday, June 3d, at 7:30 p. m., in Trinity church, Fort Wayne. After Evening Prayer, the Rt. Rev. Bishop Talbot read his annual address, which partook somewhat of the nature of a charge. He paid a glowing tribute to the late Bishop of Louisiana, and to the late Dr. De Koven also. He stated that seven clergymen had been received into the diocese during the year, and letters dimissory had been granted to six. Two candidates had been ordained to the diaconate, and four deacons had been advanced to the priesthood. Twenty-two lay-readers, one postulant, and two candidates for orders had been enrolled. Number of persons confirmed, 350, including eighty in the Diocese of Michigan.

After the bishop had concluded his address the convention was organized. The Rev. E. Bradley, of Madison, was elected secretary. The following were chosen members of the Standing Committee: The Rev. W. H. Roberts, J. B. Wakefield, D.D., the Rev. E. A. Bradley; Messrs. W. H. Morrison, George C. Duy, and I. H. Kiersted. Mr. W. H. Morrison was elected treasurer, and Mr. David E. Snyder registrar. Mr. J. M. Winters was chosen diocesan librarian. The canons of the diocese were so amended as to permit all communicants over twenty-one years of age to vote in the election of vestries; and a committee was appointed to arrange for diocesan Church congresses.

On Wednesday evening, June 4th, a conference on lay work was held. The Rev. E. A. Bradley read a paper, and the Rev. J. J. Faude and Messrs. Geo. C. Duy and Chas. Hinks made addresses on the subject. During the convention a conference on preaching was also held, in which the Rev. Dr. Wakefield and the Rev. Messrs. Roberts and Webbe were the speakers.

#### KANSAS.

**CONVENTION.**—The twentieth annual convention of this diocese met on Wednesday morning, June 4th, in St. Paul's church, Manhattan. After Morning Prayer the convention sermon was delivered by the Rev. George Turner, who chose for his text Rom. x. 14, 15. The Holy Communion was then administered, after which the convention was organized, Bishop Vail presiding. The Rev. A. Beatty, D.D., was elected secretary *pro tem*. A recess was then taken.

On reassembling, at 3 p. m., the committee on credentials made their report, and the members duly qualified took their seats. The Rev. A. Brown was elected secretary, and appointed the Rev. Thomas Burrows his assistant. The usual committees to act during the session of convention were announced.

The bishop then read his annual address, which contained an account of his official acts within the last conventional year, and referred to the establishment of a cathedral in Topeka. So much of the address as related to the matter of a cathedral was referred to a committee.

St. Paul's church, Coffeyville, and St. John's church, Wichita, were admitted into union with the convention.

Reports were received from several committees and acted upon. Adjourned until evening.

At the evening session, which begun at 8 o'clock, the convention resolved itself into a board of missions, when several addresses were delivered, the bishop concluding with some earnest remarks.

Tuesday, June 5th, 9 A. M. The opening services were conducted by the bishop, assisted by the Rev. Messrs. J. S. Colton and J. T. Carpenter. St. George's church, Victoria, was admitted into union with the convention. The committee on so much of the bishop's address as related to a cathedral reported favorably. The canon necessary to be adopted was referred to the committee on constitution and canons, who, being unable to agree thereon, reported it back to the convention. It was subsequently adopted.

The following officers and committees were elected:

Treasurer, Mr. J. W. Farnsworth; registrar, Mr. T. C. Vail; Standing Committee, the Rev. Drs. Chas. Reynolds and A. Beatty; the Rev. Messrs. W. H. Hickox and F. O. Osborne; and Messrs. A. G. Otis, F. E. Stimpson, A. Todd, S. W. Stone; Executive Missionary Committee, the Rev. Messrs. J. Woart, J. H. Lee, T. W. Barry, Thos. Burrows; and Messrs. Stimpson, Vail, Farnsworth, and F. W. Giles.

A new canon on the organization of missions was adopted. An alteration in the constitution, proposed and approved last year, was made, whereby the day for holding the convention is changed to the last Wednesday in June. The next convention will be held in Topeka.

#### MINNESOTA.

**ANNUAL COUNCIL.**—The twenty-second annual council of this diocese met on Thursday, June 11th (St. Barnabas), in the cathedral of Our Merciful Saviour, at Faribault. Morning Prayer and Litany were read at 9 A. M. by the Rev. Messrs. D. D. Chapin, F. Humphreys, and L. F. Cole. The Ante-Communion was read by the Rev. Drs. Walker and Kidney, and the Rev. E. Livermore. The sermon was delivered by the Rev. T. J. Crump, from the text, "Occupy until I come." The Holy Communion was celebrated by the bishop of the diocese, assisted by the Rev. Drs. Watson and Kidney, and the Rev. Mr. Livermore.

The council was organized at 12:30 p. m., the bishop presiding. The roll was called, and a committee on credentials appointed, when a recess was taken.

Reassembled at 2:30 p. m. The Rev. Charles T. Coer was re-elected secretary. The bishop then announced the standing committees and the Rev. E. S. Wilson presented the report of the committee on sisterhoods and deaconesses.

A canon creating the office of chancellor of the diocese was referred to the committee on canons. The council spent the rest of the afternoon session in receiving reports, and adjourned until 7:30 p. m.

In the evening the bishop delivered his annual address.

On Thursday, June 12th, the opening religious exercises were held at 9 o'clock, the bishop officiating, assisted by the Rev. Messrs. John Anketell and S. K. Miller.

The treasurer of the diocese, the missionary board, and the finance committee presented their reports.

The following Standing Committee was elected: The Rev. D. B. Knickerbacker, D.D., the Rev. Messrs. E. S. Thomas, and T. Wilcoxson; Messrs. Isaac Atwater, J. C. Gilfillan, and H. T. Welles.

The Rev. George C. Tanner, of Owatonna, was re-elected registrar of the diocese.

The bishop having said in his address that the preceding day (11th) was the twentieth anniversary of his election to the episcopacy of Minnesota, the Rev. T. M. Riley, of Minneapolis, moved that a committee be appointed to draw up a suitable address to be presented to him. The chair appointed as such committee: Clergy—The Rev. Messrs. Riley, Thomas, and Gilfillan. Laity—Messrs. Atwater, Wilder, and A. M. Pett.

The council decided to hold the next annual session in Faribault.

**ORDINATIONS.**—On Trinity Sunday, June 15th, the yearly ordinations took place at the cathedral, Faribault. Five deacons and one priest were or-

dained. Among the ordained was George St. Clair, a Dakota Indian, who for a number of years has been a faithful student and catechist.

Among the clergy present was the Rev. Dr. Newton, of Philadelphia, who, on the afternoon of this same day, preached to the cadets of Shattuck school in their beautiful chapel. Dr. Newton's sermon will not be forgotten by any who heard it. It was upon the crucifixion and its lessons, and was most appropriate in its adaptation to the special needs of the young to whom it was addressed.

#### COLORADO AND WYOMING.

**CONVOCATION.**—The sixth annual convocation of the missionary jurisdiction of Colorado and Wyoming assembled on Wednesday, June 11th, in St. John's church, Denver. The opening service was conducted by the bishop, assisted by several of the clergy, and the sermon was delivered by the Rev. J. F. Walker, of Colorado Springs. The convocation was then organized, the bishop presiding. The Rev. Henry H. Haynes was elected secretary, and Mr. W. R. Thomas his assistant. The usual committees were announced, and the convocation adjourned.

The afternoon session began at 3 p. m., when the bishop read his annual address, from which we quote the following introductory words:

"The field has been much extended and enlarged. Never have so many and such good opportunities for the Church presented themselves. With our scanty appliances of means and men it is very difficult to keep pace with our secular growth. But if less has been done than was to be desired, the results are as great as could have been expected. Our working force of clergy has been very largely increased. All engaged in work have been laboring with zeal and fidelity, and some have been blessed with a remarkable degree of success. For all we have obtained for the Church of Christ, by God's blessing, His holy Name be praised."

Number of persons confirmed, 87; one deacon advanced to the priesthood, and one person ordained to the diaconate; clergymen transferred to other fields, 3; died, 2; received, 10.

The address concludes as follows:

"In the present condition of the jurisdiction I see great reasons for encouragement and hopefulness. Our people are becoming better off. Almost everywhere increasing prosperity is apparent and good feeling prevails; interest in Church work increases. We have our cares and anxieties. There are always occasions of worry and trouble. It can never be otherwise. We cannot expect perfect quietness and peace in this world. We look for the 'rest that remaineth.' We must stand in our lot, and do our work, not expecting the reward here, content and happy if it please God to bless our efforts, and souls are saved, and the Church grows and prospers. Let us, of the clergy and laity alike, so endeavor to maintain our principles, and do our duty in our several spheres, that the great reward and the perfect rest shall at last be ours."

The following officers and committees were elected: Treasurer, Charles D. Cobb, of Denver; registrar, the Rev. H. H. Haynes; delegates to the general convention, the Rev. T. J. McKay, clerical, and Mr. Wilbur F. Stone, lay; special committee on the part of the bishop's address relating to Wolfe Hall, Messrs. T. M. Patterson, E. C. David, C. R. Parsons, R. S. Little, and D. M. King; Standing Committee, the Rev. Messrs. M. F. Sorenson, H. H. Haynes, Messrs. F. J. Bancroft and J. A. Thatcher; legal counselor, Mr. Wm. F. Stone; treasurer of the episcopal fund, L. H. Eicholtz; treasurer of home missions, Mr. C. B. Kountze; examining chaplain, the Rev. T. L. Bellam.

In the evening the Rev. Messrs. Drummond, of Canon City, Myrick, of Wyoming, and others delivered addresses on the missionary work of the jurisdiction.

Thursday, Morning Prayer was said at 9 A. M., after which several reports were presented. The committee on education reported in favor of re-establishing Jarvis Hall, and of locating it at Denver.

The business of the convocation was finished at about 4 p. m., when the bishop made a brief concluding address, in which he spoke of the large attendance, the admirable spirit manifested, and



the fact that each year showed great progress and results. He hoped that the mission in the near future would become independent, merging its missionary character in that of an independent sovereign diocese. To that end he counselled all to redouble their exertions in their respective spheres.

#### NEW MEXICO.

**STATE OF THE MISSION.**—The condition of New Mexico, so far as Church affairs are concerned, is different from that of any other field. It is not a new country, like the other missionary jurisdictions, but one settled centuries ago by the Spanish race. For full 200 years the Roman Church had held sway there before the American occupation; every village contains one of her churches or chapels—in Santa Fé there are no less than four.

The first comers of the Americans, like too many of our pioneers, were generally men of no religious convictions, and either remained practical heathen, or, from one motive or another, outwardly conformed to the Roman faith. Thus the belief steadily grew, and now fully exists among the Mexican population, as a rule, that those of their creed are the only Christians: they simply divide the population into the two classes: "Cristianos" (Romanists), and those not "Cristianos."

Within a few years a band of highly educated Jesuits has arrived from Italy, and greatly strengthened by their organization and zeal the power of the Romish Church. Convents are found in every important village, and the education of the children is almost entirely undertaken by "brothers" and "sisters" of various orders.

Since the American occupation some of the Protestant sects have established missions, but these could, of course, look for but little success in such a country except among new comers.

Meanwhile, a large American population is entering the Territory; and now that a railroad makes transportation easy, and the wonderfully fine climate, as well as the business opportunities in the Territory, are becoming known, the influx will be multiplied and rapid.

What is the American Church, within whose jurisdiction this Territory lies, and which is responsible to God for its religious condition, doing? The Territory is about 300 miles from east to west, by 400 miles from north to south. It contains over 100,000 people. And for this vast extent and population the Church provides just one missionary! Twice she has tried to supply them with a bishop, but both attempts have failed, so that the Rev. Mr. Forrester has to work alone as our sole representative.

In Santa Fé is a good congregation, and there he remains most of the time. La Messilla, in the extreme south, has a little chapel and a faithful lay reader. Silver City is an important American town in the extreme south-west, greatly needing, and very anxious for, Church services. Las Vegas is the most "live" town in the Territory, the centre of an immense business, and this summer to be reached by railroad; and here we ought to have a flourishing parish. Mr. Forrester does what he can; but the distances are immense and the travelling necessarily slow and expensive. In the East, traversed in every direction by railroads, we cannot realize the difficulties of the situation in this regard. To visit Silver City from Santa Fé is the work of a fortnight, and involves much cost. Yet a great population is rapidly coming, and the Church must be ready to receive them. It will not do to wait. Now is the time to lay strong foundations, which will influence and control the whole future. Certain things are necessary. We need a bishop for New Mexico and Arizona. Bishop Spalding does all that he is able; but what can a man, with Colorado and Wyoming to attend to, do for this great southern country? No one can plan and arrange and organize for the future of such an extended field but a bishop. Then we need at least two more clergymen. That is the very least, and that will make but three—one for Las Vegas and the great, growing American county of Colfax, together with Mora and San Miguel; one for Santa Fé and the middle valley of the Rio Grande; one for the south, Messilla and Silver City. We ought to have twenty devoted missionaries, and we ought to have twenty devoted women as sisters, to attend to schools and works of benevolence. But we must have three clergymen there.

And now for the immediate great want, which will have to be largely met at the East. We must have a creditable church in Santa Fé.

At present the congregation worships in a chapel in a hired house. It is tastefully arranged and creditable to them, and sufficient for the needs of those present; but it cannot affect the surrounding population. There is nothing that challenges their observation even, much less their respect and allegiance. Santa Fé has always been, and will continue to be, the centre of ideas and influence in the Territory. Here the legislature meets; here the courts sit; here is the palace which for two centuries has been the home of the governor and the seat of authority and power.

Right here the American Church must erect a church building, not only for the use of the congregation, but as the centre of religious influence for hundreds of miles around. This church will preach to the eyes of thousands who will never enter it. It will stand as the representative and the witness of a pure Catholic faith, to tell the people of a better, more ancient, and more apostolic Christianity than they have known.

A little adobe house might answer for the local congregation, but for moral effect, and as a representative of the Church at large, it would be worse than nothing. We must have a tasteful, churchy edifice, that shall preach to the eye and command attention.

It will stand in the centre of the vast Territory of New Mexico, where the people have always been accustomed to grandeur and beauty in churches (for the smallest and most squalid village has its large church), as the sole representative for the time being of American Christianity; it will be the natural cathedral of the future; and it is not fitting that where an alien organization has just erected one handsome stone church, and is expending nearly a quarter of a million on their cathedral, we should be meanly represented.

At a meeting of the Church people in Santa Fé, held in April, I told them that I was sure if they would find a suitable place (a most difficult thing there), and buy and pay for the plot, that their brethren in the East would assist in building a church. At first it seemed impossible to find a proper location; for to be an effective agent for good the church should be as conspicuous as possible. But at last, almost providentially, exactly the wished-for situation was obtained; the plot, 75x300, is bought and paid for. It stands on high ground, where every resident or visitor will see plainly whatever building is erected. It must be one of which the whole American Church, whose representative in two great Territories it will be, need not be ashamed; so dignified as to command respect, so beautiful as to attract. What more appropriate place in which to plant this standard of the one Catholic faith "once delivered" than in Santa Fé, the city of the Holy Faith?

Of course it must be done largely by the wealth of Churchmen at the East. They cannot better spend it. They will be laying the foundation of a great Church centre in the days to come, and of influence which will affect a vast Territory and a long future. It is the best and most substantial missionary work imaginable.

The Church people of Santa Fé are ready to do all they can. But they embrace few permanent citizens. The majority are connected with the army or the civil government. But they can and will contribute what would erect a building sufficient for their own wants; but to make the church what it must be as a representative of the whole American Church, the whole American Church must contribute.

I will gladly receive offerings for this purpose at 102 Broadway, New York, for a short time, or they can be sent to the Rev. Dr. Twing, 22 Bible House, New York, or to the Rev. H. Forrester, at Santa Fé. Every cent contributed will go to make that church creditable and beautiful. The building committee will not run in debt a dollar, so that the edifice will be exactly proportioned to the offerings received.

Let the responses be such as to enable the American Church to be fitly represented in New Mexico.

L. BRADFORD PRINCE.

#### WESTERN MICHIGAN.

**STANDING COMMITTEE.**—The recent convention of this diocese elected the following Standing

Committee for the year ensuing: The Rev. Messrs. J. F. Conover, G. D. E. Mortimer, J. F. McGrath, H. J. Cook, Alonzo Platt, M.D., Mr. L. C. Chapin, and Mr. D. F. Arnold.

#### MICHIGAN.

**COMMITTEES.**—The following are the various committees and officers elected by the recent convention of this diocese:

**Standing Committee**—The Rev. Drs. Worthington, Harris, and J. A. Wilson; the Rev. Wylys Hall; and Messrs. H. P. Baldwin, J. V. Campbell, and C. C. Trowbridge.

**Missionary Committee**—The Rev. Messrs. R. W. Clark, L. S. Stevens, E. R. Bishop, W. J. Roberts; and Messrs. J. E. Pittman, J. H. Kennedy, J. S. Miner, and Peter White.

**Trustees of the Diocese**—The Rev. Dr. Stocking, the Rev. R. W. Clark; and Messrs. W. N. Carpenter and J. H. Bissel.

**Registrar**—The Rev. Wm. Charles.

**Treasurer of the Diocese**—Mr. Peter De Mill.

#### TENNESSEE.

**VISITATIONS.**—The bishop of the diocese visited St. Thomas's church, Somerville, on Sunday, the 25th ult., preached, and confirmed one person. On the day after he held service at a school-house in the vicinity, and administered infant baptism. On Tuesday he visited La Grange, where he held service and preached. On Wednesday, the 28th, at Collinsville, he preached, and baptized one person. A committee was here appointed for purchasing a lot, with a view to the erection of a church. The same evening the bishop went to Bailey, where he preached, baptized one adult, and confirmed three persons, presented by the Rev. George Moore.

**JACKSON—St. Luke's Church—Ordination.**—The bishop of the diocese visited this parish recently, and held a series of services of an interesting character.

On Tuesday, 10th inst., there was an evening service, at which Dr. Dalzell, of Memphis, preached. On the 11th, St. Barnabas's day, Morning Prayer was read at 6:30 A.M. At 10:30, the bishop held a special ordination, at which the Rev. A. J. Yeater, rector-elect of the church of the Good Shepherd, Memphis, was admitted to the priesthood, and Mr. William Harrison was admitted to the diaconate.

The sermon was delivered by the Rev. Jesse B. Harrison, rector of the church of the Holy Trinity, Nashville, son of the rector of the parish, and brother to the candidate. His subject was the authority with which Christ taught, and which, through the apostles, He has transmitted to the Church.

There were present at this service, besides the bishop and rector of the parish, the Rev. Messrs. William C. Gray, Joseph R. Gray, Chas. M. Gray, Jesse B. Harrison, and Dr. Dalzell, all of whom united with the bishop in laying hands on the candidate for the priesthood, Dr. Dalzell presenting the candidate.

The newly ordained deacon, who is an alumnus of the General Theological Seminary, enters upon missionary work at Trenton and Milan.

At night the bishop preached to a large congregation, and afterward confirmed two persons, presented by the rector.

#### TEXAS.

**WACO—St. Paul's Church.**—On the First Sunday after Trinity, June 15th, the new church edifice in this parish was opened for Divine services. Morning Prayer, Litany, and Ante-Communion were read by the rector, assisted by the Rev. J. J. Clemens, of Christ church, Houston, who delivered an appropriate sermon. The Holy Communion was then celebrated. The church, which is very handsome and attractive, cost \$13,250, and will seat about 300 persons.

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